

אמרי לב

PRAYERS AND MEDITATIONS

FOR EVERY SITUATION & OCCASION
OF LIFE.

TRANSLATED AND ADAPTED FROM THE FRENCH.

BY
HESTER ROTHSCILD.

A NEW EDITION.

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(From Mrs. Asher D. Rabin)*

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PREFACE.

THE following pages are translated and adapted from a little volume in French, entitled “ Prières d'un Cœur Israélite,” published by the “ Société Consistoriale de Bons Livres.”

In its present form, the work is not intended to be used in place of, but as a *companion* to the Jewish ritual ; to be referred to, during the periods of public service when the congregation is not actually employed in prayer, or in receiving pulpit instruction ; so that, combined with our sacred ceremonies, it may

tend to inspire devotion, and direct the attention to holy thoughts.

It is likewise designed as an aid to domestic and individual worship. We all feel the want of pouring forth the soul's emotion of joy or sorrow by communion with the Universal Father ; general public forms of prayer may not always be adapted to the peculiar exigencies of every mind ; the compilers of this work have therefore striven to supply in some measure this spiritual need by meditations and prayers suited to every situation and occasion in life : and it has been the humble yet anxious endeavour of the translator to preserve the spirit of the original in its English garb. But, as the genius of the French language differs so widely from that of our own, a mere translation of phrases would render this impossible. It has often been

found necessary, therefore, to arrange the same ideas in a very different order and form of language to the original, and even sometimes to remodel them altogether; thus this little volume frequently partakes of the character of an adaptation.

Having ventured these remarks as an apology for the deviations from the original, the translator trusts the public will receive with lenient judgment this result of the employment of some leisure hours; and if the use of these pages produce, but to one member of the Hebrew family anything like the soul's satisfaction and comfort that have been derived from this "labour of love," the translator will deem it an ample reward.

London, | *Adar, 28th,* | *5616, A.M.*
 | *March 18th,*

ADVERTISEMENT
TO THE
SECOND EDITION.

IN offering a Second Edition of **אמרי לב**
“Prayers and Meditations,” to the Anglo-
Jewish public, I must remark, that it has
been carefully revised and corrected;
there are some additions, and likewise,
as I hope the reader will consider, many
improvements, for which I am indebted
to the grammatical and critical know-
ledge of the Rev. ISAAC H. MYERS, of
Ramsgate, to whom I take this oppor-
tunity of presenting my grateful ac-

knowledgments, for his friendly and valuable assistance in the progress of this work. Having received many encouraging assurances that good has resulted from the first fruits of my labour, I am induced to hope that the seeds now sown may be equally productive.

London, { *Tishri 18th, 5620, A.M.*
 { *October 16th, 1859.*

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אמרי לב

ON PRAYER.

I

PRAYER is the soaring of the soul towards God, an appeal to His mercy, a homage to His greatness ; how seriously it behoves us to perform this duty in a proper manner ! In this life, while man is assailed by so much suffering, so many anxieties, and endures so much misery and sorrow, whence can he seek aid and consolation ? Can his fellow man, companion in weakness and impotence, be his comforter ! As a child in his grief appeals instinctively to his parent, so man in his distress appeals to his Heavenly Father, who alone can aid him. Anxieties and misery attack us in vain when we resist them by seeking consolation from Him who knows our sorrows. “Towards the

mountains I raise mine eyes," saith the Psalmist, "thence will come my aid."

What cannot fervent prayer obtain! When the sentence of condemnation is borne to the heavenly tribunal let us pray, and God may revoke it. Moses, prostrate at the foot of Sinai, stayed by prayer the arm of the Eternal, already raised against guilty, idolatrous, Israel! We will not fear then, loaded though we be with sin, we will not fear to offer our repentance to the Lord; we will hope and pray for ourselves and for others for a day or a night not begun or ended with prayer, might be a fatal one to us or to one dear to us, the last day or the last night.

II.

Prayer would, indeed, be imperfect, did it lead us towards God only when in trouble or in fear, or had it no other motive than that our wants should be supplied. Should we offer our thanks and deeds of grace to our merciful Father,

for the daily blessings He bestows, and the miracles He renews for our preservation, our sustenance and our existence,

But prayer does more than this. When the mind is imbued with the idea of God, we contemplate His greatness and His wonders, and a sentiment is awakened within us of veneration and delight at His glory, His omnipotence, His wondrous works; this divine joy, this soaring of the soul, finds vent in words of blessing and praise, as expressed in the Psalms—

How wondrous are thy works, O Lord;
How profound are thy thoughts.

III.

But how should we pray?

To move the lips mechanically, without feeling prayer in the heart, is an offence to God. To pray mentally without a devotional attitude is to fail in respect towards the Great Being with whom we desire to hold communion.

Above all we should take heed lest prayer become an act of routine, a duty,

fulfilled hastily, amid noise, irreverence, and disturbance; we should attune our hearts to devotion, retire to some silent spot, assume an humble, a contemplative bearing, and resign our souls to God; then alone may we hope to be in communion with Him.

But to present ourselves humbly before God is not all; we must bring faith—faith that gives life to prayer, faith that warms the heart; and above all, prayer must proceed from purity of intention, the desire to do that which is pleasing in the sight of God and also from filial submission to His will.

IV.

Oh! that our minds could be fully impressed with the majesty of God; or that we could contemplate His holiness! Faith teaches us that God, of whose majesty even Moses could not bear the glorious presence, this same God is near us when we pray. He sees, He hears us; He knows each thought of the soul, each

secret of the heart. Yes, He, the holy God is near, and we, who bow with respect and humility before a mortal somewhat above us in rank and power, should we not watch over our words and deeds in the presence of the King of kings before whom terrestrial monarchs are as a grain of dust—how dare we in His presence give ourselves up to levity of any kind ?

V.

We will then strictly observe the duty of prayer, for it is the life of the soul ; early in the morning we will appear before the Lord, offer Him the first-fruits of the day: the purity of our actions may depend on the fidelity with which we fulfil this first duty, But before praying, let us examine ourselves ; remember what we are, and reflect on the nature of God before whom we appear, then our hearts will be filled with sentiments of humility, respect, and devotion, and thus we may become worthy of addressing the Creator of the universe.

A day should not pass without returning thanks for the favors God has granted; before retiring to rest we should recall to mind every event of the day, and repent of any unworthy act we may have committed; thus reconciled to God we may be able to invoke his protection for ourselves and others, from the dangers of the night.

Not alone during the stated times of prayer, but in every circumstance of life—in joy as in sorrow—should we have God in our hearts, and in our thoughts.

VI.

Yes, Lord, it is to thee I turn to pour out my grief and anguish, it is to Thee I render homage for the happy days it pleases thee to bestow. If affliction assail me, O teach me to bear it according to Thy will; if joy be my portion I will say it is God who giveth it.

FIRST PART.



DAILY PRAYERS.

PRAYER ON ENTERING THE SYNAGOGUE.

(מה טבו)

I rejoiced when they said unto me,
 Let us go to the house of the Lord.

(Ps. cxxii. 1.)

“How beautiful is Thy dwelling-place,
 O Eternal ! My soul soars towards Thee,
 and my heart bounds with joy as I ap-
 proach Thy sanctuary. Happy are they
 who dwell in Thy house and sing Thy
 praise ! Happy the man who seeks his
 salvation in Thee, O Eternal Shield of
 Israel !”

Uttering these words, I venture, O
 Lord, in this holy place, humbly to
 address my prayer to Thee, my God, my
 Saviour, and Protector.

Omnipotent God ! The universe is Thy temple, the world Thou hast created is the altar where Thy glory shines ; yet in the heart of man Thou hast placed a sanctuary, wherein Thou wouldst be adored with pure and holy prayer.

But above all, it is for us, the descendants of the patriarchs, the servants of the one God, to resound Thy praise and proclaim Thy glory.

Grant me, O Lord, a pure heart filled with Thy spirit, so that no worldly thought may follow me into this sacred place. In Thy temple must I remember that an upright soul is the best offering, and repentance the most efficient prayer. Fill my mind, and the minds of my brethren here assembled, with the knowledge of Thy greatness, and our littleness, so that we may bend in fitting humility before Thee ; and grant that our prayers may ascend, as incense, from the depths of our hearts towards Thy heavenly throne. Amen.

HYMN.

HYMN.* (אֲדֹנָי עֹלָם)

BEFORE Thy heavenly Word revealed the wonders
of Thy will ;
Before the earth and heavens came forth from chaos,
deep and still ;
E'en then Thou reignedst, Lord, supreme ! as Thou
wilt ever reign,
And moved Thy holy spirit o'er the dark unfathom'd
main.

But when through all the empty space Thy mighty
voice was heard,
Then darkness fled, and heavenly light came beaming
at Thy word ;
All nature then proclaimed Thee King, most blessed
and adored !
The great Creator ! God alone !—the Universal Lord !

And when this vast created world returns to endless
night,
When heaven and earth shall fade away at Thy dread
word of might ;
Still Thou in Majesty wilt rule, Almighty One
alone,
Great God, with mercy infinite, on Thy exalted
throne.

* For this beautiful version of אֲדֹנָי עֹלָם the
translator is indebted to the talented pen of Mrs.
Julius Collins.

Immortal Power! Eternal One! with Thee what can
compare?

Thy glory shines in heaven and earth, and fills the
ambient air:

All time, all space, by Thee illumed, grows bright
and brighter still,

Obedient to Thy high behest, and to Thy heavenly
will.

To Thee dominion sole belongs, and 'tis to Thee
alone,

My Father! Saviour! Living God! I make my
sorrows known.

Thy love celestial and divine descends upon my
heart,

Inspiring courage, hope, and joy, and bidding grief
depart.

Protected by Thy boundless love, my body sinks to
rest;

My soul, within Thy heavenly arm reposes, calm and
blest,

Lord of my life! in darkest night I sleep and have no
fear,

And in the early dawn of day I wake, and find Thee
near.

PREPARATION FOR PRAYER.

"The Eternal is nigh unto all who call upon Him,
To all who call upon Him in truth."

(Ps. cxiv. 18.)

LORD of the Universe, prepare my heart,
I beseech Thee, so that I may perform
Thy will, in deeds of grace glorifying
Thee for Thy mercy. Dispel, O Lord,
darkness from my soul, so that I may
understand Thy commandments, and
perform Thy precepts. Receive the offer-
ing of my soul, and deign to purify me
from every sentiment unworthy of Thee.
Give me strength to realize by deeds,
promises uttered in words. Dispose my
heart to accomplish Thy holy will, so that
I may adore Thee in spirit and in truth.

Grant that no passing thought may
disturb my worship, and guard me from
temptation. Grant, O Lord, that, pros-
trate before Thee, I may feel from my
very soul, the whole extent of my weak-

ness, and Thy power; of my nothingness, and Thy eternity.

Yet thou wilt hear me when I raise my hands towards Thy Sanctuary, to implore Thy mercy; for Thou art nigh unto those who call on Thee in truth. Guide me, O Father amid the dangers of my earthly pilgrimage, so that at the appointed time I may not appear at the foot of Thy throne, burdened with iniquity, and void of good works.

Lend, O Lord, a favourable ear, and grant my prayer! Amen.

MORNING PRAYER.

I.

“Thy mercies are renewed every morning, great is Thy faithfulness.” (Lam. Jer. iii. 23.)

O HEAVENLY Father! through Thy mercy I have awakened this morning, my mind and body strengthened by sleep; my eyes once more enjoy the beauty of Thy creation, and my voice again can sing the

glorious name of the Creator. Full of gratitude and love, I exclaim with the Prophet: "Thy mercies are renewed every morning, great is Thy faithfulness." Grant that this new day, given by Thy Fatherly kindness, be not lost to my fellow-creatures or myself; may it be one of the useful days of my life.

I know not how many days I have yet to live, or how soon I may be called to render an account of my deeds here below. May this thought, O God, be ever present to my mind, so that I turn not from the path of righteousness.

Teach me to comprehend the aim and destiny of existence; teach me to walk this day, and every day, in the way appointed by Thy Holy Commandments, so that my thoughts and actions may be agreeable to Thee. Bless my labour this day, and preserve me from every temptation and every sin.

Hearken to this my prayer, O Lord, for Thou art my support, my strength, and my hope.

II.

“My voice shalt Thou hear in the morning, O Lord,
In the morning will I direct my prayer unto Thee,
and will look up.” (Ps. v. 3.)

ANOTHER night is passed. Thou hast watched over me during my sleep. I live, I exist, I witness once more the wonders of Thy creation. My first thought must be of Thee, O Lord; my first word, one of gratitude. How can I thank Thee, Supreme Father, source of all goodness! How can my weak tongue express my gratitude, for surrounding me once more with all those dear to me! Thou hast watched over them during the terrors of the night, and hast preserved them in safety. The Guardian of Israel neither slumbereth nor sleepeth. How bountiful art Thou, O God, in bestowing so many benefits on man!

Alas! often have I been ungrateful for Thy mercies! Often have I rebelled against Thy commands. Faith has not

always been my light, hope my consolation, nor love the course of my actions. Instead of aspiring to the good, I have cherished sentiments of vanity and pride ! How often have I turned away from the humble and unfortunate to follow the powerful and happy of this world ! How many days have been spent to my hurt, and lost to my salvation.

O Heavenly Father, my solemn desire now is, to succour the poor, to console the unfortunate, and to love all mankind, to walk in Thy ways and obey Thy commands. Aid me in my endeavours ; O shield my heart from evil passions and all unworthy weakness ; make me humble in myself, charitable towards my neighbour, and cause me to rejoice in his happiness. Aid me, for Thou art the help of the weak ; support me, O Lord, in my struggle against evil, as Thou did sustain our Father Jacob, when he wrestled with the angel.

Watch over me, O Father, and make me worthy of Thy mercy. Amen.

שמע ישראל " אלהינו " אחד .

HEAR, O Israel, the Eternal our God, the Eternal is one. Blessed be the name of His glorious kingdom for ever and ever !

And thou shalt love the Eternal thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thy heart ; and thou shalt teach them diligently unto thy children, and thou shalt speak of them, when sitting in thy house, and when walking by the way, and when lying down, and when rising up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and on thy gates.

שמונה עשרה

1. O LORD, open Thou my lips, and my mouth shall declare Thy praise. Praised be Thou, O Eternal, our God, and the

God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob ; the great, mighty, and tremendous God ; most high God, bestower of gracious favours, and possessor of all things, remembering the piety of the patriarchs, who wilt in love, send a Redeemer to their posterity for Thy name's sake, O King, Supporter, and Shield ! Praised be Thou, O Eternal ! the Shield of Abraham.

2. Thou art mighty for ever, O Eternal ! quickening the dead ; Thou art powerful to save, in grace sustaining the living, in abundant mercy quickening the dead, supporting the falling, healing the sick, releasing the captive, and fulfilling Thy promise to those who sleep in the dust. Who is like unto Thee, Lord of all, and who can be compared with Thee, O King ! dispenser of death, and restorer to life, causing salvation to spring forth. Thou art faithful to quicken the dead. Praised be thou, O Eternal ! who quickenest the dead.

3. Thou art holy, and Thy name is

holy, and the saints praise thee daily. Selah! Praised be Thou, O Eternal the holy God.

4. Thou dost vouchsafe intelligence to man, and teachest wisdom to the children of the earth; deign then, O God, to endow us with wisdom, and enlighten our minds with knowledge and discernment; praised be Thou, O Eternal! Dispenser of wisdom.

5. Bring us back, O our Father, to the observance of Thy Law; draw us near, O our King, to Thy sacred service, and convert our hearts by sincere repentance. Praised be Thou, O Eternal! who art pleased with penitence.

6. Forgive us, O our Father! for we have sinned; pardon us, O our King, for we have transgressed; for Thou art the God of mercy. Praised be Thou, O Eternal! whose mercy is inexhaustible.

7. Deign, O Lord, to look on our afflictions, and support us in our painful struggle; hasten to redeem us with a perfect redemption, for thou art the mighty

Redeemer. Praised be Thou, O Eternal, Redeemer of Israel.

8. Heal us, Lord, and we shall be healed ; save us and we shall be saved ; for Thou art our only hope ; Thou, alone, O merciful and omnipotent King, canst heal our infirmities. Praised be Thou, O Lord, who healest the sick.

9. Father of mankind, bless this year, and its harvests, spread Thy blessing over all the earth, satisfy us with thy goodness, and grant that this year may be one of plenty.

10. Sound the trumpet of freedom, unfurl Thy banner as a sign of our redemption, assemble Thy people from all parts of the earth, and make as one nation all those who invoke Thy name. Praised be Thou, O Eternal, who wilt gather the dispersed of Israel.

11. Restore unto us our judges as in former times, enlighten us as of old by Thy divine counsels, preserve us from sorrow and affliction, reign Thou alone over us, O Lord, with Thy goodness, and

mercy, and make us righteous in judgment. Praised be Thou, O Eternal King, who lovest justice and righteousness.

11. (*bis*) May iniquity disappear from the earth, the impious and wicked become converted, and the proud humble, that they may prostrate themselves before Thee in worship. Praised be Thou, O Eternal, who humblest pride and wickedness.

12. Spread Thy mercy, O Lord our God, continually over the humble and pious of the house of Israel, over the wise and just of all nations, and over us; grant Thy Heavenly blessing to those who have sincere faith in Thy Holy Name, and grant us our portion with them in Thy kingdom, for we place our faith and trust in Thee alone. Praised be Thou, O Eternal! the hope and support of the just.

13. Look with mercy on Jerusalem, Thy holy city, set Thy glory therein, as Thou hast promised; raise on its ruins an everlasting temple, and establish speedily

the throne of David, Praised be Thou, O Eternal ! who wilt restore Jerusalem.

14. Send us speedily the Messiah, the offspring of David Thy servant, and exalt him for our redemption, for in Thine aid do we trust. Praised be Thou, O Eternal ! source of glory and salvation.

15. Hear us, O Lord ! have pity on us, and receive our prayers and supplications with mercy, for Thou art the God of mercy and love ; Thou wilt not reject those who invoke Thee, but wilt accept the prayers of Thy people with mercy. Praised be Thou, O Eternal, who hearest prayer !

16. O Eternal, our God, receive Thy people with mercy, and hearken unto their supplication ; restore the primitive sacredness of our worship, receive our offerings and our prayers, and grant that our eyes may see the return of Thy mercy on Zion. Praised be Thou, O Eternal ! who wilt restore Thy glory unto Zion.

מודים

We acknowledge before Thee, that

Thou art the Eternal our God, and the God of our fathers. Thou art the Author of our existence, and the source of all salvation. In all generations, we render Thee thanks for our life, which is in Thy hands; for our soul, which we hold from Thee, for the miracles and wonders around us, and for the benefits we daily experience. Thou alone art good, for Thy compassion never faileth. Thou alone art merciful, for thy kindness never ceaseth. We for evermore put our trust in Thee. For all these benefits we praise and exalt Thy holy name.

17. All the living shall praise Thy name, and render thanks unto Thee, O Eternal! our support and help. Praised be Thou, whose name is goodness and love.

18. O Eternal! grant peace unto all Israel, for Thou art the God of peace. Give peace unto Thy people in all countries and in all times. Praised be Thou, O Eternal! who givest peace to Israel. Amen.

O my God, guard my tongue from evil, my lips from uttering deceit; grant that my soul may be calm and humble as the dust, to those who offend me. Open my heart to observe Thy law, that I may fulfil Thy holy will. Banish the wicked thoughts of those who meditate evil against me. Grant it for Thy name, grant it for Thy holiness, grant it for Thy justice, and be Thou my aid.

O Thou, who causest peace to reign in heaven, grant peace unto us, and unto all the earth. Amen.

PROFESSION OF FAITH.

1. I believe, with a perfect faith, that the Eternal (blessed be His name) is the Creator and Governor of all that has existed, does exist, and ever will exist.

2. I believe, with a perfect faith, that the Eternal is ONE; there is no Unity like His Unity, and that He alone is our God, who has been, is, and will be eternally.

3. I believe, with a perfect faith, that

God is immaterial. He is not corporeal, and nothing can be likened unto Him.

4. I believe, with a perfect faith, that God is the beginning and end of all things.

5. I believe, with a perfect faith, that it is to God alone we should address our prayers.

6. I believe, with a perfect faith, that all the words of the prophets are true.

7. I believe, with a perfect faith, that Moses was the greatest of all the prophets, and that all his prophecies are true.

8. I believe, with a perfect faith, that the law which we observe was given by God to Moses.

9. I believe, with a perfect faith, that this law will never be changed, and that God will never give another law.

10. I believe, with a perfect faith, that God knows all the thoughts and actions of man.

11. I believe, with a perfect faith, that God rewards those who observe His commandments, and punishes those who transgress them.

12. I believe, with a perfect faith, that the Messiah will come, and daily do I hope for Him.

13. I believe, with a perfect faith, that the dead will be restored to life at the period appointed by the will of the Creator (blessed be His name).

AFTER THE CONFESSION OF FAITH.

My God, may faith be my support and hope under all the circumstances of life here below, so that it may preserve me from despair in adversity, and from selfishness and pride in prosperity. Grant that my thoughts and actions may constantly attest my love for Thee, my Father, in obedience to Thy holy will.

EVENING PRAYERS.

I.

"The days of man are as a passing shadow."

(Ps. cxliv. 4.)

ANOTHER day has passed—another step towards the tomb. I ask my heart, Has this day been devoid of good works?

This day might have contributed to my eternal salvation, but, alas ! I have wasted it in earthly vanities. This day is, perhaps, the last of a life little worthy of God's mercy, for, says the Psalmist, "The days of man fade like a shadow." Fearful thought ! Perhaps the angel of death this night may claim me for his own. Watch over me, O Eternal ! in love ; whilst I sleep, protect me in mercy.

Preserve my body during the night, and my soul by day, so that I may walk in fear of sin, and in the path of virtue. Permit me, O Lord, to invoke Thee in behalf of my fellow-creatures. Have pity on man's weakness, and preserve Thy children, O merciful Father, from the temptations of sin ; enlighten the blind, give food to the needy, peace to the unhappy, health to sick, firmness to the just, perseverance to the penitent, and may we all remain firm in faith, and constant in the practice of virtue.

May my evening prayer ascend to Thy dwelling-place, O Lord, and grant me mercy this day and for ever. Amen.

II.

"Thou shalt not fear the terrors of the night,
Nor the arrow which flieth by day."

(Ps. xci. 5.)

The dawn of day, the early hours of activity and labour, present to us the image of the morning of life, whilst the gradual darkness of night seriously reminds us that our endeavours will one day cease. We shall not continue to act, to conceive, to produce, and to construct for ever; the time will come, when, having completed our day here below fatigued with our task we shall close our weary eyes, to awaken to a new life beyond the tomb.

Yes, a single day is a type of the life of man, of the whole of his earthly existence. Impressed with this idea, the faithful Israelite looks back on his earthly day, and examines his actions. Am I worthy to present myself with my deeds before Thee, O Lord, were I called at this moment to render Thee an account of my

life? Alas! we must rely more on Thy mercy than on our own merits; for without hope in Thy mercy, who would not dread the fate of his soul!

But faith in Thy loving-kindness restores peace to my heart, and Thy mercy is my safeguard. Father of all, full of confidence in Thy love, I raise my eyes towards Thee when I awake, and trust in Thee when I sleep. I will not fear. I shall sleep in peace, for Thou, my Father, wilt watch over me; Thou art my guardian.

Hear, O Israel, the Eternal our God, the Eternal is one. Blessed be the name of His glorious kingdom for ever. And thou shalt love the Eternal thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command Thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and thou shalt speak of them when sitting in Thy house, and when walking by the way, and when lying down, and when rising up. And thou shalt bind them for a sign upon

thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house and on thy gates.

ON THE HOLINESS OF THE SABBATH.

"Ye shall keep my Sabbaths, and reverence my sanctuary. I am the Eternal." (Lev. xxvi. 2.)

THE important place the Sabbath occupies in the Bible, the manner in which its observance is insisted on in the Sacred Scriptures, sufficiently prove the holiness attached to this grand institution. From the very creation did the Lord ordain the Sabbath. He deigned, as it were, to associate man with His glory, in commanding him to rest on the day on which the Lord Himself rested.

The Sabbath-day is founded on motives of the highest order. It should be consecrated to the glory of the Creator, to the contemplation and study of His wonders and mercies, as manifested in

the creation ; and gratitude should make the fulfilment of this precept as pleasing as it is easy.

But the Lord's Sabbath is habitually profaned, its holiness is scarcely recognised. Man fears to sacrifice the smallest worldly interest ; he will scarcely disturb the most trifling arrangement even to attend divine worship on this one day. Ungrateful that we are, we blind ourselves to the justice that, before our very eyes, so often brings punishment to the violators of the Sabbath. Yet it is less for God's glory than for man's weal, for the salvation of the soul and the repose of the body, that the Lord commands the sanctification of this day.

He wishes man to rest from his toil, to relax the activity of his daily life, to restore the strength of his body for his inward happiness. But above all does He wish that the Sabbath shall be the delight of the soul, and that it be not only a day of rest, but especially a day of holiness.

To sanctify the Sabbath, we must raise our thoughts towards Heaven, correct the errors of our lives, and render to ourselves an account of our conduct during the past week.

To sanctify the Sabbath is to employ it in prayer and in the study of the revealed Law ; to examine the duties this Law imposes, that we may draw near the source of all light and the Author of all good. In short, to sanctify the Sabbath we must resolutely devote ourselves to good, to works of mercy, to the relief of the needy, to visiting the sick, and to the consolation of the afflicted.

Let us not confound ordinary days with this great day, distinguished by so many wonders, so many mercies.

The Sabbath belongs exclusively to the Lord ; He claims all our thoughts. Let us not employ it then in profane amusements ; it should be a day of sacred rest, not a day of idleness. Let us not pass the hours destined to a sacred purpose, in pleasure, in assemblies, in prome-

nades, in the adornment of the person, in frivolous reading, or in unproductive indolence. All servile work is prohibited on this day; this is formally forbidden, therefore let us not say that necessity compels us to work on the Sabbath, but let us faithfully observe this law, and trust in Divine Providence.

Besides, who is it that generally finds the yoke of the Sabbath too heavy? Not the poor artisan, but more frequently the rich, the fortunate of the earth, he whose whole life passes in indolence, but who will not sacrifice the most trifling recreation or a single pleasure. Let us avoid such a purely sensual life, which dishonours the sacredness of the day. Transgressions bring their own punishment, and the anger of God is often manifested even in this life here below.

If the Lord causes those to prosper who readily sanctify this day, He punishes, sooner or later, those who violate His law, by rendering abortive their profane endeavours, by destroying labours

uninterrupted on the Sabbath, by inflicting disease and infirmity on a body which has not enjoyed the repose prescribed by His Law. Above all, let us remember that eternity awaits us.

RESOLUTIONS.

I solemnly promise, O Lord, to avoid profaning Thy holy day; neither worldly profit nor worldly pleasure shall tempt me to its desecration, but I will cultivate my mind by the study of Thy sacred law and my heart by its moral precepts. In Thy temple, where Thy unity and eternity are proclaimed, will I worship Thee; thither does Thine omnipotent voice call me, as Thou didst call the tribes of Israel of old to the temple of Jerusalem. I will sincerely examine my conscience, reflect on the true faith, and strengthen my heart by serious reading and holy thoughts. I will strive to set a good example to those around me, and to sanctify, according to Thy divine will, this sacred day, set apart for our benefit, and Thy glory. Amen.

VARIOUS PRAYERS.
FOR THE SABBATH-EVE.

AFTER PUBLIC WORSHIP.

I THANK Thee, O Lord, for Thy goodness, for the blessings bestowed during the past week, for the strength and support with which Thou hast enabled me to bear the cares and anxieties, and even the joys of life. I thank Thee, Lord above all, for this holy evening, for the calm repose of this Sabbath-eve. May the Sabbath light, which illumines our dwellings, cause peace and happiness to shine in our homes, banishing sorrow and care, so that our souls may enjoy tranquillity, and our hearts may be raised by the contemplation of Thy greatness, and imbued with the light of thy divine spirit.

To forget ~~or~~ profane this day would be to forget ~~or~~ deny my Creator, the Lord of the universe, the Source of all the blessings bestowed on man! O Heavenly Father, I will obey Thy Law. I will

devote the Sabbath rest to the contemplation of Thy works, to the remembrance of Thy providential aid, and I will endeavour to fulfil Thy precepts.

Thy Laws, O God, proceed from Thy love. Thou needest not this sacred day, for what can man do for Thy glory ! In ordaining rest, commemorative of the creation, Thou wouldst save the soul from the debasing influence produced by constant occupation in material things. Thou wouldst accustom the mind, even in this life, to the elevated joys of immortality.

Protect O Lord, this Sabbath night. Preserve me and mine from all evil, and from the cares which might withdraw us from our duties ; bless us all in this house. cause Thy divine light (of which the Sabbath light is an emblem) to shine on us. Enlighten our darkness, conduct our steps and the steps of all mankind, Thy children, towards truth and eternal light. Amen.

Praised be Thou, O Eternal, who hast sanctified the Sabbath.

ON LIGHTING THE SABBATH LAMP.

Praised be Thou, O Eternal! our God King of the universe, who didst sanctify us with Thy commandments, and didst ordain us to light the lamp of the Sabbath.

I thank Thee, O Lord, for having called me, an humble daughter of Israel, to perform the sacred duty of lighting the lamp of the Sabbath, a symbol of eternal light.

A PRAYER FOR DIVINE LIGHT.

"For Thy commandment is a lamp, and Thy law is light." (Prov. vi. 23.)

O Lord, when on the first day of the creation heaven and earth were formed, light sprang forth at Thy bidding, to illumine the work of Thy divine and omnipotent will.

But not for material nature alone, didst Thou cause light to shine. Thou didst reserve a more glorious flame, a divine fire to illumine the spirit of Thy people Israel, the descendants of the holy patriarchs, for at Sinai's Mount didst Thou

give them the heavenly light of eternal truth, as a beacon to the whole human race; for thus it is written: "Thy commandment is a lamp, and Thy law is light."

Thou hast chosen Israel as the prophet of the world, the depository of Thy Law; that ray of the divine light which one day is to be diffused over the whole earth, to enlighten all nations, so that all mankind may acknowledge and proclaim Thee alone as God, the sole source of light and truth.

We, the children of Israel, thank Thee, O God, that Thou hast given us this holy mission, for which our fore-fathers have so often sacrificed their wealth, their blood, and their lives. Amid persecution and misfortune they have preserved and transmitted to us, their children, this sacred deposit, this heavenly light, which will guide all the nations of the earth towards Thee, as the pillar of fire guided our ancestors towards the promised land.

O merciful Father, raise my soul more

and more towards this source of wisdom, love and mercy; may it expand in the knowledge and practice of Thy sacred Law. O our Father, enlighten all mankind with truth and love. May the good of all nations rejoice in Thee, and sanctify Thy holy name.

PRAYERS FOR THE SABBATH.

MEDITATION I.

"Every one that keepeth the Sabbath from polluting it, and those that take hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer."

Isa. lvi. 6, 7.)

FATHER of mercy, when on Thy holy Sabbath I look back, satisfied with my labour of the past week, I resolve to devote the precious but fleeting moments of life to activity, to the happiness of my kind, then do I raise my eyes in hope towards Thee, Creator and Lord of all. But when I ask myself, in Thy presence, if I may be content with my actions and thoughts, I dare not reply, for what man

can say, "I have purified my heart, I am exempt from fault and sin?" Alas! how much is there to regret, how many faults to correct, how many passions to struggle against? And can I better employ this holy Sabbath than in endeavouring to exalt my mind and purify my soul, by meditating on Thy holy Law, by prayer, and by the severe examination of my thoughts and actions. "Happy is the man who acts thus," (says the prophet,) "the son of earth, who preserves the Sabbath from all profanation."

Grant, O Heavenly Father, that Thy Sabbath may be the joy, the delight of my soul. Thou hast bestowed it on us in Thy mercy and love, for the repose of the body, and, better still, for the elevation and happiness of the soul.

The mind, on this day, released from the material cares of life, can be freely raised towards Thee, drawing that delicious sustenance from Thy divine precepts which gives strength, wisdom, and happiness. How senseless are those men who,

for the sake of worldly interest, profane the Sabbath ! They forget it is Thou, O Lord, who dispensest blessings. When our fathers in the desert, obedient to Thy Law, abstained from gathering manna on the Sabbath, the abundance of the sixth day sufficed for the seventh ; likewise in Canaan the harvest of the sixth supplied the wants of the Sabbatic year. Daily do we see Thy paternal hand return to man a hundred-fold of what he sacrifices with a pure and devoted heart. For says David, " Cast thy burden upon the Lord, He shall sustain thee." (Ps. lxx. 23.)

In returning thanks for the benefits Thou hast bestowed, I invoke and fervently supplicate Thee to continue Thy divine protection. Teach me to avoid vain pleasures and gross enjoyments. Grant me a contented heart, so that I may rejoice in the celebration of Thy holy Sabbath, and become purified through the fulfilment of the duties Thou hast imposed on us. Strengthen and make me firm in the faith of my

fathers, and spread Thy blessings, O God of Israel, over all Thy children. Amen.

MEDITATION II.

Omnipotent Creator of the universe, I draw near to render Thee thanks, and to delight my soul in the contemplation of Thy wisdom and goodness. On this Sabbath day, sacred to the Lord, no worldly thought enchains my spirit; freed from all painful toil, it is raised on high, and seeks Thee, O Lord, with love and devotion.

Deprived of rest and nourishment, the mortal body would soon become exhausted and destroyed; thus also would the soul degenerate from its divine essence and become corrupt, if, forgetful of its heavenly origin, we neglected to bestow on it spiritual nourishment and renewed vigour from the source of all salvation. How madly he acts who, unmindful of his sublime destiny, the salvation of his soul, restlessly follows the hot pursuit of wealth, In his mercenary eagerness he

forgets the Lord's day and Law, he seeks but nourishment for his body, on which the worms are so soon to feed.

Neglecting every high duty, he amasses riches, as though he were to live and enjoy them for ever. Unhappy man ! he dies without having truly lived, for, like the beast of burthen, he has toiled but to feed his body ; his soul has been forgotten, his Creator has not been known, he dies without consolation, for he has lived regardless of another life.

The treasures in which he has placed his whole happiness will avail him nothing, his last moments will be full of woe, and his last thoughts of despair.

O why did he not remember that this life passes like a dream ! Why did he not, instead of such ephemeral happiness, prefer the everlasting bliss reserved for those who labour for eternity ! Even in this life how pleasant are the ways of the good. With them the calm quiet of the soul is a foretaste of the eternal Sabbath. Alas ! the man who is dragged down to

the dust by his sensual desires, cannot enjoy such happiness ; his heart insensible to the promises of heaven, cannot be elevated at the thoughts of God ; he belongs too much to earth ever to become raised towards the sublime source of Truth.

Preserve me, O God, from such fatal blindness. Grant that my mind may by impressed with the true idea of the Sabbath, so that I may celebrate the day dedicated to Thee, according to Thy will. Then my body will enjoy rest ; my mind become strengthened by the study of Thy Law ; my heart elevated in gratitude, and my faith and courage sustained by meditation and prayer ; and thus will my soul be prepared for eternity.

Whatever may be my fate, the certainty that Thou art watching over me, as well as over the meanest of Thy creatures, the knowledge that Thou art our Father, and that Thou ever desirest our well-being and our salvation, will animate, will sustain and console me ; for whatever

affliction or sorrow Thy paternal hand may send, is for the trial of my faith and to teach me that whatever emanates from God is for my benefit. Amen.

PRAYER BEFORE THE SERMON.

Eternal our God, and God of our fathers, when all Israel, men, women, and children, were assembled at Sinai to receive Thy Commandments, this Law, holy in its nature and divine in its teachings, was delivered amid the voice of thunder, and the lightning's flash. Thy people, awed and trembling, addressed Moses thus: "Speak to us, we will hearken to what the Eternal our God commands us, and we will obey;" then did the greatest among the prophets teach Thy holy word to our fathers, who have transmitted it to us, through the long chain of prophets and those learned in Thy Law.

Thou dost in all times cause Thy divine Spirit to fall on some pious men, worthy to learn and teach Thy supreme

will. Thou dost enlighten their minds ;
 Thou dost inspire them, so that they
 may instruct and direct us in the way
 of salvation.

Grant, O God of mercy, that the words
 of the teacher who is about to instruct and
 exhort us in Thy name, may penetrate my
 heart and enlighten my understanding,
 so that my soul may become purified and
 elevated towards Thee, my God, the
 source of light and purity. Amen.

PRAYER AFTER THE SERMON.

The word of the Lord, "It is not in
 heaven that thou shouldst say, Who shall
 go up for us to heaven and bring it unto
 us that we may hear it and do it? Neither
 is it beyond the sea, that thou shouldst
 say, Who shall go over the sea for us and
 bring it unto us that we may hear it and
 do it? But the word is very nigh unto
 thee, in thy mouth and in thy heart, that
 thou mayest do it. (Deut. xxx. 13, 14.)
 "She is a tree of life to them who lay

hold upon her, and happy is every one that retaineth her." (Prov. iii. 18.)

My Father and God, my heart bounds with gratitude when I am taught Thy Law. May the words I have just heard be ever present before me, so that I may daily become more pious and upright. May I ever keep these precepts in my heart, for in Thy name have they been declared, and as Thy holy will have they been proclaimed.

Grant that we may improve in wisdom and goodness, and accomplish the words of Thy prophets; thus it is written; "And I established my covenant with them, saith the Eternal, my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouths of thy children, nor out of the mouths of thy children's children, from henceforth and for ever." Amen. (Isa. lix. 21.)

DURING THE READING OF THE LAW.

Thy Law, O Lord, is the standard of

Israel, around which Thy faithful people have rallied for thousands of years. Israel, the depository of thy holy will, with this sacred banner has resisted the effects of time, and the persecutions of men. Powerful nations of antiquity have disappeared, as does a drop of water in the ocean, scarce a remembrance is left of their greatness or their name, whilst Israel still lives, as a beacon among the people of the earth.

Arise, O Israel, behold thy holy Law, hearken to the word of God. May the Law of the Omnipotent find place in our hearts, and its precepts of wisdom and virtue be impressed on our minds.

Glory and praise be to Thee, Eternal and only God. In Thy divine Law do we find life, strength, and salvation.

O King, this Law, the inexhaustible source of eternal life, has raised many enemies against Thy people. They have oppressed and persecuted our fathers, they have massacred thousands of our people, who preferred death to the aban-

donment of their sacred trust; but Israel's faith has stood unshaken, and Thy word, O Lord, exists eternally, to be proclaimed from generation to generation, to the end of time.

O my God, thou hast given us this Law in Thy love; as a beneficent Father hast Thou taught Thy children, and shown them the road to good and happiness. May my heart be raised in gratitude towards Thee, Lord, for such manifold benefits. Grant that Thy sacred Law may never be transgressed by me or my brethren; may we look upon it as our most precious treasure, in all time and in every place.

Grant that the time may soon come, when all the nations of the earth shall rally round our heavenly banner, and proclaim the unity of Thy name. Amen.

ON THE SPIRIT OF THE LAW OF GOD.

Meditation during the reading of the Law.

Centuries have elapsed since the completion of the material world, so replete

with wonder and beauty. To all creation was then appointed its destined course,—but man knew not his. Man, to whom was granted pre-eminence over all, to whom was apportioned a spark of Thy spiritual light—man knew not his mission. He abused his intelligence by acts of violence ; he made gods of his passions, for he failed to acknowledge the great Author of his being. Some solitary instances at length arose in men of superior intellect, who adored God's holy name and by their noble virtues were rendered worthy of an especial revelation.

How touching is the sacred tradition of the simple fidelity and high moral and intellectual qualities which, from Noah to Abraham, and from Abraham to Moses, linked the chain of God's earliest worshippers, thus saving humanity from spiritual destruction.

It was at Sinai, O Lord, that Thou didst finish Thy work ; that Thou didst complete the creation.

To reward the faith of these pious men

who, amid the torrent of corruption, followed His Laws, God revealed Himself to their descendants, and entrusted them with the mission of promulgating His doctrine, and of instructing the nations of the earth. From that time God, as it were, sealed us with His seal, and consecrated us to His service, a glorious prerogative, which should elevate us above the interests of this world, be the aim of our thoughts, the well-spring of our actions, and the rule of our conduct.

The great characteristic of the holy Law is the clearness of its doctrines on the unity of God, upon the origin and the end of all things, and likewise the mildness and simplicity of the duties it imposes. It frees man and his life from the senseless mysteries of idolatry, it arms his mind against a perpetual tendency to search for mystery beneath the most natural words and precepts.

For this reason Moses, at the point of death, looking with his prophetic eye to the end of ages, and fearing doubtless,

the abuse sectarian spirit might one day make of the figurative expressions in the law, forewarns the people in these terms: "Mysteries belong unto God."

Behold, then, our mission well defined, our line of conduct traced; we have not to sound mysteries belonging to God alone, nor are we to torment our minds with subtle interpretationf.

To conform to the precepts of this Law is our duty, our lot, and our salvation. What is then the spirit of these precepts?

Solomon, at the end of his book on Wisdom, says, "Fear God and keep His commandments, for this is the whoie duty of man." (Eccl. xii. 13.

Thus, one who had known all the intoxicating pleasures of fortune and of royalty, he who with supernatural penetration, had solved all the problems of humanity to the utmost, considered this the great aim of man. What a lesson in a few words!

We must fear God, How are we to fear him? Not with slavish, hypocritical

fear, dreading the punishment but not the sin, staying the hand yet not the heart; but with that reverential awe which avoids sin solely because it is displeasing to God, our good and merciful Father. It is the respect of a son who would do nothing that might displease the most tender of fathers.

If this just sentiment of fear be impressed on the heart, how many vices it will lead us to avoid, how many dangers to escape; how vigilant we shall be for good; what acts of charity it will inspire us to perform; often will it stay our steps from evil,—the tongue from falsehood and slander, and the heart and senses from dangerous allurements.

May, then, this fear of God lead us to dread the approach of sin and arrest its progress; may the words of Solomon be fulfilled in us, that “The fear of God is the beginning of wisdom.” (Prov. i. 7.)

Keep the commandments of God saith the preacher; for this, it does not suffice *to do* what He commands, but to desire

to do what He commands, because He commands it.

Do we thus observe Thy commandments, O Lord ? Alas, some devoid of love, fulfil Thy behests but to obtain a reward like abject servants who labour but for hire. Others, ignorant of the spirit of Thy law, think themselves released from all observance by coldly following its literal sense ; they pray, but with their lips alone ; they give, but without charity ; they hope, but without faith ; they fear, but do not love Thee. Too often, we dare to criticise the reason, and enquire the motives of Thy commands.

We observe this because it suits us ; we reject that, because it interferes with our worldly vanity, our prejudices, our sensuality, or it offends the narrow views of our poor reason, as though it were for us to call God to account for His laws.

But the pious man acts not thus ; he rejoices to obey the will of God. He finds in obedience a guide for his conduct, a refuge in misfortune, a consola-

tion in sorrow ; and if, amid prosperity trials assail him, he will receive them with submission as he had before accepted the blessing without pride ; and he will exclaim, " The Lord giveth, the Lord taketh away, blessed be the name of the Lord," (Job i. 22.)

In order to be faithful to God, let us in future have but one desire, that of serving and fearing God, and of obeying His commands. How happy is the man who is devoted to God and seeks Him alone, who knows how to limit his wishes to his duties, and resign his fate to the sovereign will. Calmness and peace will be his portion, and tranquility will reign in his heart. Aid me, O Lord, in my endeavours to attain this holy state. Do not reject my prayer, for I feel shame at and deplore my attachment to the perishable vanities of the world. Awakened to a sense of my error, I now acknowledge that true happiness is only found in the fear of Thy name and in the observance of Thy commandments. Amen.

DURING THE PRAYER FOR THE ROYAL
FAMILY.

O Lord, after bitter trials and misfortunes, a remnant of Thy people has at length been permitted to find a resting place in its wanderings; Israel has found an asylum in this happy country, safe from persecution and bondage. We thank Thee for this boon, and pray Thee to bestow Thy blessings on this land, and on its people; may our love and devotion prove our gratitude towards the country of our sojourning, our second father-land.

Deign O King of Kings, to bestow Thy blessings and favours on the sovereign and government of this country.

Thou, the source of all power, deign O Lord to soften the hearts of the rulers of all countries in which our brethren are still groaning beneath oppression and misery; release them from their present bondage, and restore us all to Zion in freedom. Amen.

THE MAXIMS OF THE FATHERS.

*Extracts from the Treatise of the Fathers,
(Talmud)*

I.

Be not as servants who serve their masters in the hope of reward. Be rather as servants who obey their masters without expecting any recompense for their fidelity. Then will the fear of God be truly within you. (*Antigone Saaka.*)

II.

Open your house to all, but particularly treat the distressed as members of your family. (*Joshua of Jerusalem.*)

III.

If I strive not for my own salvation, who can strive for me? And if I do strive,—what am I? And if I seize not the present moment, when shall I?
(*Hillel.*)

IV.

What path ought man to choose?
That which honours him in his own eyes
and makes him worthy of respect in the
eyes of others. (*Rabbi.*)

V.

Take care to fulfil a commandment,
however trifling its importance may ap-
pear, with as much zeal as though you
were obeying the most sacred one, for
you know not the value attached to the
fulfilment of duties. (*The same.*)

VI.

Weigh the difficulties experienced in
the accomplishment of a good action
with the happiness derived from the con-
sciousness of having performed a duty.
Put also in the balance the fleeting plea-
sures of sin with the misfortunes it in-
evitably entails—and judge!
(*The same.*)

VII.

Always remember three things, and you will never sin :

Remember that above are an all-seeing eye, an omniscient ear, and a book in which are inscribed all your actions.

(*Rabbs.*)

VIII.

Fools fear not sin. The ignorant cannot be truly pious. (*Hillel*)

IX.

Forget not to repeat the Schemang, or to pray. But prayer must not be the effect of daily routine; it must be on your part an act of submission and of humility to your Creator. (*Rabbi Simeon*)

X.

Have always present to thy mind these three things, that thou wilt not fall into

sin: Think of thine origin, reflect on thine end, and remember the Judge to whom thou wilt have to render an account of thine actions. From whence comest thou? From vile matter. Whither goest thou? To the tomb. And who is the Judge to whom thou must render an account of thy life? The King of kings, the Holy One; blessed be He. *(Akabia ben Mahalalel.)*

XI.

He who prefers good actions to good intentions is wise. He who devotes himself to theories, and neglects good works, loses his time.

(Rabbi Hammine ben Dossa.)

XII.

Pursue good actions, even if they be of little importance; and avoid the most trifling vice; for one good act leads to another, and one vice is also the forerunner of others. *(Ben Assai.)*

XIII.

Thou canst not be too humble, for
thine end, O mortal, is to be food for
worms. (*Rabbi Levitas, of Tabne.*)

XIV.

Rejoice not at the misfortunes of thine
enemy, and let not thy heart rejoice in
his fall; this would be displeasing to
God, who might withdraw the evil from
thine enemy and transfer it to thyself.
(*Samuel the younger.*)

FINAL PRAYER FOR THE SABBATH.

Inspire us with piety and love, O Lord,
withdraw our souls from every worldly

thought, elevate our hearts towards Thee, so that we may end this day of rest in pious meditation. O God, have we passed this Sabbath, so quickly gone, according to Thy divine will, have we hallowed it according to Thy command, have prayer and meditation purified our souls, have we improved in heart? Pardon, O Lord, if we have failed in the duties of this sacred day. Remember, O our Creator that we are but dust and ashes, and without Thy divine aid, the soul cannot become purified from its connexion with matter; help us, Lord, strengthen our souls to resist the influence of the body, support us in the struggle against the temptations of the world, and the cravings of our selfish passions, and grant that each Sabbath-day that draws us nearer to our end, may lead us step by step towards Thee, our Father, source of all perfection.

We beseech Thee, O Lord, to grant that the week about to commence may

be one of piety, peace, and prosperity to us, and to all Israel. Amen.

PRAYERS BEFORE RETIRING TO REST.

I.

ברוך אתה Blessed be Thou, O Lord, my God, King of the universe, who causest sleep to fall on mine eyes, and slumber on mine eyelids. May it please Thee to grant that I lie down in peace, and rise again in peace ; grant also that my sleep be not troubled by unquiet dreams, or by an impure imagination, but make me sleep in innocence. Restore light to mine eyes, so that I sleep not the sleep of death, for it is Thou who givest light to the eyes. Blessed be Thou, O Eternal, who enlightenest the world with thy glory.

שמע ישראל "אלהינו " אחד :

Hear, O Israel, the Eternal our God,
the Eternal is ONE.*

Blessed be the name of His glorious
kingdom for ever and ever.

And thou shalt love the Eternal thy
God with all thy heart, and with all thy
soul, and with all thy might. And these
words which I command thee this day
shall be in thy heart ; and thou shalt
teach them diligently unto thy children ;
and thou shalt speak of them when sitting
in thy house, and when walking by the
way, and when lying down, and when
rising up. And thou shalt bind them
for a sign upon thy hand, and they shall
be for frontlets between thine eyes, and
thou shalt write them upon the door-posts
of thy house and upon thy gates.

*This is the Israelite's peculiar Confession of Faith,
and his last words in his dying moments. It is recited
three times daily.

II.

"I lay me down and slept;
I awake; for the Lord sustained me."

(Ps. iii. 5.)

How can I thank Thee, O Lord, for all the blessings Thy goodness has bestowed on me this day? How can man be sufficiently grateful for the benefits that Thy paternal hand bestows? Words fail indeed. Thou, O Lord, art my Heavenly Father. Thou art the God of mercy and grace; each day dost thou load me with benefits. Alas! I feel unworthy of Thy mercy.

This day again hast thou sustained me; Thou hast clothed me, hast given me shelter and food. How much misfortune might have assailed me! what deep sorrow might have been my lot! Thou hast spared me these trials, Thy shield of salvation hath protected my weakness.

And if I ask myself, How has this day

been passed? If I sound my heart, examine my actions, and inquire, Have I performed my duty to my fellow man? Have I been submissive to Thee, O God, more faithful to Thy precepts, more worthy of Thy goodness? have I advanced in the fulfilment of my mission, approached nearer to that state of perfection aimed at by our religion, in proportion as I have advanced nearer the tomb? have I this day done more of good and less of evil than on preceding days, and have I avoided the faults of which I repented yesterday? Lord, I know too well how defective in good works I have been this day. Deign, my God, to pardon in Thy mercy, what my negligence has omitted, and extend Thy loving kindness to all mankind.

Pardon my faults this day, and enable me to pardon those who have offended me; grant that my sins weigh not too heavily on my head this night. Heavenly Father, strengthen my will, so that I become better and more worthy of Thee.

Fill my heart with shame for my errors and weakness, so that I may be truly penitent ; and if this day be my last, and these words my last prayer, grant that Thy mercy may be my aid, Thy grace my support, with thine indulgence pardon my sins, I beseech Thee, and redeem my soul. In thy loving kindness, do I trust, O God, this night and for evermore. Amen.

III.

Again another day has passed, of happiness, to some, of mourning and sorrow to others. There the voice of gratitude towards Thee is heard ; here tones of wailing and supplication. For all proceed from Thee, O Lord, reward, trial, and faith. No day well employed can pass without tending towards our instruction or salvation. Not a day passes quite unproductive of good, if not of happiness, for Thy punishments are often mercies.

O our Father, how great is Thy goodness, how manifold Thy mercies ! Night and day dost Thou bestow thy benefits,

and Thy divine protection is our continual safeguard.

I thank Thee, O Lord, for all Thy mercies. Thou hast fed and preserved me during the day, Thou wilt protect me during the night, for Thou art my God and my Father.

Grant me a peaceful sleep, and remove all that might trouble my repose. Grant that mine eyes close not for ever, but let me again behold the light, so that I may return Thee thanks on awaking, and glorify Thy holy name by my words, thoughts, and deeds. Extend Thy protecting hand over all those dear to me, and over all Thy children; bless their sleep and guard their rest. Give us all, strength of body and peace of mind, perfect health, a tranquil conscience, and so direct us, that our lives may be in accordance with Thy sacred will.

To Thy care, Almighty God, do I resign my soul and body; when I sleep and when I awake Thou art with me. I will not fear, for the Protector of Israel is with

me; He is my shield and salvation.
Amen.

IV.

Every passing hour brings me nearer the time when I shall have to render an account of my life. This thought would indeed destroy my peace, had I not faith in God's infinite mercy. O Guardian of Israel, close not mine eyes for ever from the light. Watch over me, preserve my nights from anguish, and my days from sin. Omniscient God, Protector of Abraham, Isaac, and Jacob, watch over my sleep; grant me grace so that I sin no more, and that I may remain faithful to Thy holy Law. Amen.

SELF-EXAMINATION TO BE MADE EACH
NIGHT.

[We ought to examine ourselves on the evil we have committed towards God, our neighbour, and ourselves; not in a vague manner, but by recalling to our minds the occupations of the day, the places in which we have been, the persons whom we have met, the words we have uttered, and those to which we have listened.]

Sad and ashamed am I, O Lord, at the remembrance of my faults; I come to renounce my errors before Thee, and to express all the grief I feel at having offended so good and merciful a Father. O Father of light, dispel, I beseech Thee, the darkness concealing the vices of my heart; make them clear and evident to my mind, so that I may learn to heal the wounds of my soul.

And first, O my Father, is it not towards Thee I have been most guilty? Have I not omitted or neglected my religious duties? Have I sought Thee regularly in the house of prayer? And

doing so have I set a good example by my respectful bearing? Or have I behaved with irreverence and inattention.

Have I murmured against Thy decree? Have I been wanting in confidence in Thee, and resignation to Thy will in the hour of trial?

Have I failed in love towards Thee whilst failing in that which I owe to my neighbour?

Have I cordially assisted my distressed brother? Have I assisted him according to my means and his wants? Have I done so unregrettingly and without humiliating him?

Have I pronounced rash and ill-founded judgment against my neighbour? Have I been unjustly suspicious? Have I injured his reputation by slander and false reports?

Have I humiliated or crushed him by contemptuous behaviour, by words of mockery?

Have I not protected my interests with

too much zeal, and injured that of my brother?

Have I inwardly cherished, or openly expressed sentiments of hatred, envy, jealousy, or revenge?

Have I given way to violent anger?

Have I not been wanting in respect, obedience, gratitude, and fidelity towards those to whom such sentiments were due?

Have not sensual thoughts and desires arisen within me? Have I watched and suppressed them as they arose, to preserve my soul and body from all impurity.

Have I not yielded this day to feelings of vanity and pride?

Has the dread of man's opinion or ridicule stayed me, in the fulfilment of some command, or form of worship?

Have I sullied my lips with falsehood or treacherous words?

Have I been idle or negligent in the fulfilment of the duties of my position, and now am I inclined to remedy, as far as lies in my power, by word and deed,

all the evil I have unfortunately committed ?

Whether I reply to these questions with frankness or not, still Thou knowest my inmost heart, O Lord. But I will acknowledge my faults, that this avowal may lead to contrition and repentance.

Would that I had not offended Thee, O Lord ; alas, having done so, I will prove my regret and penitence in the change of my heart and conduct. From this day will I endeavour to avoid sin and all that may lead me astray, and I will strive against the errors to which I have been most prone.

My God, grant, I beseech Thee, that none may suffer from the evil I have committed ; allow not the weight of my sin to fall on others.

Grant my request, I pray, for my repentance is sincere, and Thy mercy infinite. Amen.

AT THE NEW MOON.

ראש חדש.

ON THE SHORTNESS OF LIFE.

LORD of Hosts, in creating the two great lights which rule by day and by night, Thy sovereign wisdom ordained that they should be the visible signs of the division of time, affording a constant lesson to man on the uncertainty of life. The rising and the setting of the sun show us the rapid succession of days; the regular changes of the moon point out the revolution of months and years. Thus do the moments of our brief existence fly, and we reach the term Providence has appointed. Only in the consciousness of having been useful, of having nobly employed the hours of life, can we rejoice at having lived, and look with calmness and hope beyond the grave.

Let us now do, what at the hour of

death we shall wish to have done. There is no time to lose; each moment may be the last of our lives. The longer we live, the nearer are we to the tomb.

Therefore, O Lord God of Israel, I pray Thee, grant me thy favour and blessing on this new month now commencing. May it pass in peace, piety, charity, and the practice of Thy Law; may no sinful act or guilty thought trouble my heart or mind, and may the work of my hands suffice for my material wants. And may Thy love watch over us unceasingly, O my Father. Amen.

PRAYER FOR THE MONTH ELUL.

(חֲדָשׁ אֱלּוּל)

“Shall a trumpet be blown in the city.
And the people not be afraid?”

(Amos. iii. 6.)

HOLY One of Israel, be Thou merciful to us and grant our prayers. The Shofar sounds, announcing that one year is near

its end, another is about to commence, and that the great day of judgment approaches : that solemn and dreaded day on which our thoughts and actions will be judged by Thee, and our destinies during the coming year decided.

Each year draws us nearer the throne of Thine unfailing justice. Alas! when I reflect on my life, how little is there to propitiate Thy favour.

I am filled with shame and confusion, for there is nothing to speak in my behalf. My faults and errors array themselves before my mind, accusing me of pride, falsehood, and hypocrisy, of weakness in yielding to the evil inclinations of my heart, instead of sacrificing its desires to duty.

Alas, that vanity of heart should lead me astray! If Thy love be withdrawn, O Lord, if Thine indignation overcome Thy mercy, where then shall I find salvation?

Alas! if Thou shouldst judge me with justice, the punishment due to my faults would be overwhelming. But Thou who

art the source of mercy and pardon, Thou art eternal love. I hope, in Thy clemency, O God, Thou wilt pardon those whose souls are not hardened in sin. Thou wilt help the afflicted when they supplicate Thee, if even they be poor in good deeds.

Although I have sinned, yet will I hope that Thou wilt not abandon me, for I bitterly repent; Thou wilt lead me from the path of error, for I have experienced Thine inexhaustible mercy; Thou wilt take pity on our weakness, we shall not be lost, for Thou wilt correct us, and wilt not permit us to perish in sin.

Therefore does the Shofar resound in Israel to remind us of the great judgment-day, and to proclaim justice, exhorting us to repentance and penitence, and warning us to prepare for the solemn day of Reconciliation.

I hear its voice, our Father, and humbly prostrate myself acknowledging my faults, and seeking the pardon Thou dost offer to the sinner. I am guilty, but I deplore my sins, and entreat Thy mercy

and pardon. Thou knowest our weakness and frailty ; therefore is Thy paternal love ever ready to receive Thy penitent children. "And those who sow in tears shall reap in joy." This hope is my strength and consolation. Should fortune forsake, and the whole world abandon me, Thou, O Father, wilt receive me with mercy ; for the sound of the Shofar which announces Thy justice also proclaims Thy mercy.

יום א' דמליחות.

PRAYER

FOR THE

FIRST OF THE PENITENTIAL DAYS PRECEEDING THE NEW YEAR.

"Then called I upon the name of the Lord ;
O Lord, I beseech Thee, deliver my soul,"

(Ps. cxvi. 4.)

Lord, the great Day of Memorial draws near, appointed by Thy mercy for meditation and repentance. My heart fails

me at the thoughts of Thy justice and my sin ; I tremble at the remembrance of the faults of my life.

Faith, alas ! so often obscured by human passions, is re-awakened by repentance ; faith alone can give strength and comfort—faith alone can give me courage to appear before Thee, O my God. How can I struggle against sin, if I rely not on Thine aid and mercy ? How can I hope for grace if I believe not in the words of Thy prophets ?

From faith spring the desire and hope for pardon ; not only for a remission of sorrow and an exemption from earthly punishment, but likewise for the renewal of grace ; it is the Lord's displeasure, not his punishment that should be deadened.

This hope of pardon is only for those who feel the deepest horror of their vices, who look on them as their greatest misfortune, and whose souls shudder at their remembrance. Such sentiments shall in future be mine. Aid me, O Lord, in

this new way, support me in my good resolves, so that after the remission of my errors I may sin no more. '

May we be enabled to cast from us every dangerous weakness, and, in zealously performing virtuous deeds, fulfil our mission on earth!

May my prayers and vows for good ascend to Thee, O Eternal, my hope and Saviour. Amen.

THOUGHTS FOR THE LAST DAY OF THE YEAR.

" In God is my salvation and my glory :
The rock of my strength, and my refuge, is in God.
Trust in Him at all times, ye people,
Pour out your heart before Him :
God is a refuge for us. Selah."

(Ps. lxii. 7, 8.)

ALMIGHTY God; with solemn feeling
Thy servant approaches Thee this day, to
render thanks and homage to Thy name.

Another year has become engulfed in the rapid torrent of time, leading us onward towards the term of our earthly career. Thus days are added to days, and our years, full of illusions and grief, vanish like a dream, and we ourselves at length disappear.

As the weary traveller stops awhile on his way, to convince himself that he is in the right road, and measures the distance he has passed with that he has yet to traverse, so man, in his earthly pilgrimage, halts at the year's end, and casts a saddened look on the time that has passed, seeking therefrom lessons for future guidance on his way.

Joy and grief are ephemeral! Pleasure has sometimes smiled on us, and, being blindly captivated, we have forgotten all else, thinking that its charms would never fade; yet it is not so, all has passed as a dream, and the only trace left is this sad truth, "No joy is lasting here below."

Many griefs have afflicted our souls, damped our courage, and overwhelmed

our minds; our strength has seemed to fall under the weight of misfortune; yet grief also passes, and time heals the wounds of the heart.

Thus time is the consoler; and hope remains for him who has faith in the Lord. Holy and peaceful sentiment that God has implanted within us; hope is the bright star illumining the earthly pilgrimage of the righteous. The wicked alone have no hope; their future is dark indeed! But, however impenetrable the secrets of the future, he who hopes in the Lord, walks onward to eternity without fear.

The husbandman who trusts the seed to the obscure bosom of the earth, does he not hope to see it spring forth and ripen? Does he not hope that the blessing of Heaven will reward his labours? Thus should he hope, who sows good in the name of the Eternal. His courage is not impaired by the tempests of adversity, nor his heart rendered callous by the calms of prosperity.

Children of a good and just God, hopefully trust in Providence. Raise your supplication towards God, and your tears will become tears of joy. Obey our Heavenly Father, and put all your hope and trust in Him: this is the way most pleasing to the Lord.

O Father of mercy, lead me in the path of righteousness during my brief pilgrimage on earth; guide me with Thy love, as a kind father guides his child, so that I may look up to Thee without shame or confusion. Teach me to practise justice and goodness, so that when I shall be called hence, I may appear in Thy presence clad in innocence and purity.

I beseech Thee, O Lord, to purify my soul; divest me from all weakness during the coming year, preserve me from vice, and cleanse me from all impurities! O God, in Thy presence I promise most sincerely to devote all my actions to Thee, to watch over my inclinations and my secret thoughts; I will strive to be humble, good, and kind towards others,

to have Thy precepts always before my eyes, and to live but in Thee. O that I may deserve Thy protection during the coming year; be Thou pleased to grant me exemption from sorrow and misfortune.

I will devote my heart and soul to Thee; deign to strengthen me in my good resolves, and render me worthy of Thy love. Amen.

PRAYERS FOR THE NEW YEAR.

EVE OF THE NEW YEAR.

As it is true, O Lord, that man should not allow a day to pass without rendering Thee an account of his deeds, without repenting of his errors; as it is true that Thy paternal hand is ever open to receive the erring sinner, who returns to Thee; so also it is but too true, O my God, that man carried away by his worldly cares,

absorbed by his earthly passions, adds but fault to fault, burthening his conscience with iniquity. Or, if less careless of the fate of his soul, he performs the daily practice of seeking Thy mercy, does he not too often become familiarized with his sins from their frequent recital, and even with Thy pardon also, from its being so often sought and obtained.

O Father of mankind, Thou, in Thy paternal love, knowing our wants even before we feel them, hast foreseen the dangers of our weakness, and hast warned us against them. For this reason hast Thou instituted a solemn festival; Thou hast selected a day, sacred beyond all others, and Thou hast invested it with solemn majesty. Thou hast said to Thy people Israel: "This is the day of Memorial; ye who are laden with iniquity, who, during the whole year, are carried away by frivolity, by your passions, by worldly pursuits, who have neglected the care of your souls, who have forgotten the Lord, examine yourselves, purify

your hearts and repent your sins; a single day of sincere repentance and of true humility may efface many faults. Though your sins be as scarlet, they shall be as white as snow."

This day, O Eternal Judge, the trumpet of judgment sounds to assemble all mankind; all Israel is prostrate before Thy holy name. How fearful and solemn is this day! Who can be so unmindful of eternity as to despise Thy call, or, stifle the voice of conscience, disregard the blessing of this day—a day given by Thy mercy. This is not all, O Sovereign Father! Those who have not yet sought Thee, to be inscribed in the book of Thy mercy, even those Thou dost not hopelessly condemn.

Thou dost summon us once again to the greatest of Thy dread solemnities. O that Thy merciful forbearance may shame our levity and indifference.

May these ten days of penitence subdue our hearts so that we may yet be pardoned! May a single merit—a single good

act—plead for us ; may true repentance, fervent prayer, one deed of charity, proclaim our return ;—and Thou wilt pardon, Father of mercy, and wilt forgive our sins.

O that this day of Memorial be not one of hollow observance merely, but grant, O Lord, that my heart may repent in truth ; may my resolve to become worthy of Thy grace be no passing wish, but a firm will for good, resisting all trial and temptation.

My God, I have sinned against Thee ; I have disregarded Thy blessings : I have faltered in my faith ; I have neglected, Thy worship, and transgressed Thy moral laws.

I have sinned against myself, I have corrupted my soul, and have risked my eternal salvation.

I have sinned against my fellow man ; I have not benefited him as I might have done, I have not loved him as I ought to have loved my brother. Alas, I have envied, perhaps even hated some. Can the deepest repentance wipe out such sin ?

No; first must I claim the pardon of those whom I have offended. I must, I will, uproot every germ of envy from my soul; I will rejoice in the success of my brother, and contribute thereto by my aid and counsel. I must do more—in my turn I must pardon my enemies: how can I seek Thy mercy if I forgive not those who injure me? There is yet a sublimer, a holier virtue still, needing almost superhuman efforts to attain. I must love my enemies, for are they else than erring brothers, whom I should rather pity than hate!

To be able thus to triumph over my frail nature, I must contemplate my own death and theirs. Those who to-morrow may together sleep in the dust, ought they to hate to-day?

O Sovereign Judge, the approach of the new year fills me with awe; what evils, what misfortunes would overwhelm me, were Thy justice not tempered with mercy. My heart sinks, when I reflect on how many cherished beings the pun-

ishment of my faults might fall. O merciful Father, have pity on me ; again extend Thy mercy ; forgive me and mine, and all Israel. Grant the prayers of those who call on Thy name, and if there be any so utterly reckless, as to neglect seeking Thee, still, O Lord, aid them in Thy mercy !

SALUTARY WISHES FOR THE YEAR.

“ If you have made a vow, delay not its fulfilment.”
(Eccles. v. 3.)

My God, I adore Thee—increase my love ; my trust is in Thee—deign to uphold it ; I hope unceasingly in Thee—strengthen my hope ; I repent my sins—vouchsafe to confirm my repentance. I will desire in future, O Lord, that which Thou willest, because Thou willest it. Deign, O Lord, to guide me with Thy wisdom ; give me right views of Thy justice, comfort me by Thy mercy, and defend me with Thine almighty power.

I beseech Thee, O Lord, to enlighten my reason, inspire my will, purify my heart, and sanctify my soul ; so that, O Lord, I may, with thine aid, atone for my past faults, resist future temptations, subdue my passions, and practise virtue.

Assist me, O God, that I may overcome sensuality by purity of sentiment, avarice by charity, anger by mildness, and indifference by piety. Deign to fill my heart with gratitude for Thy benefits, with horror of vice, with affection for my fellow man. and indifference to worldly pleasures.

My God, grant me prudence in action, courage in trial, patience in adversity, and humility in success.

Make me ever obedient to my superiors, benevolent towards those beneath me in station, devoted to my friends, and indulgent to my enemies.

May I never forget, O Lord, what is due to Thee. Teach me to be of temperate habits, honourable in my worldly dealings, and firm in all good purposes. In-

spire me with strength to subdue evil inclinations, to observe Thy Law, and be worthy of eternity.

May I always have a calm conscience, a modest exterior, pure thoughts, and may I lead an unblamable life.

O God, unveil before me the littleness of this world, the shortness of life, and the grandeur and glory of eternity.

Aid me, O Lord, during this year, so that I may fulfil these vows ; may I fear Thy judgment, avoid perdition, and merit Thy gracious favour, and finally enjoy that happiness which is promised to those who love and serve Thee in truth and faithfulness. Amen.

PRAYER WHILST THE MINISTER RE-
PEATS THE SHEMONAH ESRA.

“ O Lord, my destiny is in Thy hands.”

(Ps xxxi. 16.)

INVISIBLE and universal Judge, our hearts are filled with deep and sacred

feelings, for on this Day of Memorial we assemble, in obedience to Thy law, in holy convocation, to examine our hearts, remember our sins, and to implore Thy mercy and pardon.

I join with heart and soul in the prayers which Thy minister is about to offer ; I unite in the worship of the assembled multitude. O God, we call thee to our aid as did the prophet Isaiah. O Lord, look down upon us from heaven, from Thy divine abode cast Thine eyes upon us. (Isaiah lxiii. 15.)

The day of Memorial is come, and we appear before Thy dreaded tribunal ; prostrate at Thy feet we are weighed down by the burthen of our sins, for the day of Memorial reminds us of the multitude of faults we have committed against Thee, O our Father !

How often during the year just elapsed have we neglected Thy Law, for the sake of worldly interests or earthly pleasures, regardless of the soul, that heavenly emanation ! . We have even forgotten Thee,

Heavenly Father, and given ourselves up with guilty ardour to the vanities of this life! Alas! we should perish amid the torrent of ambition and the sensualities of the world, if every pious sentiment became extinct.

But in Thine ineffable goodness hast Thou instituted the Day of Memorial, to recall the erring sinner and lead him back to the way of salvation. Notwithstanding the extent of our weakness and the multitude of our sins, Thou dost remember us, and dost offer us holy reconciliation. We have sinned against Thee, yet Thou dost come towards us, in Thy mercy, to redeem and purify us.

O God, Thy laws are replete with mildness and love, they elevate the soul above the evil tendencies of the world, to insure an imperishable heritage in eternity. What avail man's science, skill, wisdom, and intelligence, if he have not the fear of Thee, if he submit not lovingly to Thy divine commandments! Yes, Father, this day of Memorial inspires me with,

more zeal for my faith, and a firmer desire to obey Thy laws ; my heart, saddened with regret for my faults, yearns towards Thee, to implore Thy clemency and to adore Thee ! for Thou alone, Omnipotent Creator, art the Ruler of my destiny ; I can do nought, and am nought, without Thee.

Sustain and render firm attachment to Thy holy Commandments ; for hope in Thee is preferable to all the treasures of the world. Inculcate in my heart submission to Thy Law, so that my soul may neither doubt nor falter in its faith. Fill my mind with the truth of Thy precepts. May this day of Memorial never be effaced from my memory, but may it recall me each day to a sense of Thy justice, mercy, and love. Amen.

O Lord, I come towards Thee with a contrite heart and oppressed soul, seeking and imploring Thy pardon. O Eternal, let Thy mercy prevail, and judge me not with severity ! Open my lips, for my

tongue finds not words adapted to my need. Thou alone knowest my wants; I call on Thee from my heart, under shelter of Thy protection I seek asylum! Fear and terror have seized me, as humble and penitent I draw near to Thy throne. I adore Thee, O Lord, and implore Thy grace. Alas, I am weak and unworthy, powerless and incapable of expressing my thoughts! I tremble, my soul is full of agony, my heart oppressed and without courage. How dare I, possessing neither merit nor good deeds, appear before Thy throne! How can I find favour in Thine eyes!

What am I, and what is my life? In Thy presence I am but as a crawling worm, as a vile insect without intelligence or thought. Yet will I approach Thee, O Omnipotent, and will not despair of Thy support. Deign with Thy word, to enlighten the darkness of my soul, and declare my pardon. Grant me strength and firmness, O God, grant me salvation and help. Behold Thy prostrate people

supplicating Thy mercy. O take pity on their misery; consider their bitter tears, and from Thy heavenly throne hearken unto their prayers. Strengthen the weak, send consolation to the wounded soul; open our hearts to Thy Law, so that we may perform it according to thy holy will; for Thy word, O Lord, is pure and infallible.

DURING THE **אָתָה הוּא**

SENTIMENTS OF FAITH.

I THANK Thee, O Lord, that I am born of the race and faith of Abraham, of a belief as natural as it is true, evident as reason; I thank Thee for its divine enlightenment, whilst so many grope in darkness. How have I merited so great a privilege? What should I do to prove my gratitude? I know all the happiness this faith bestows, but I feel also what it demands, and all the homage it calls forth. I will offer on this holy day, as I will strive ever to do whilst I breathe,

the homage of submission, respect, and humility; the homage of affection, tenderness, and love; the homage of zeal and ardent devotion; the homage of action, a life spent in deeds of grace. Duty shall govern my heart and conduct; it shall be the soul of my sentiments and actions; all things shall be judged through its medium; its spirit shall animate my thoughts and projects.

My God, I beseech Thee, remove temptation far away; preserve my soul from sin, this danger alone do I fear, yet, if I be so unhappy as to sin, grant that I may live to repent my errors and to make atonement here below, and vouchsafe, I implore Thee, mercy and pardon hereafter.

Formidable are Thy judgments, O God—yet how heedless we are of them. Tomorrow we may suffer death, yet to-day we live in blindness and dissipation. Eternal Judge, enter not into judgment against Thy servant; even the good cannot bear its rigour, how then can the

sinful and guilty! What will be my fate on this day of dread? Shall I be counted amongst the righteous or amongst the sinful? O merciful Father, consider my anguish; I say with the Psalmist, "Have pity on me, Lord, for I cry unto Thee all the day." (Ps. lxxv. 3.)

Receive favourably, O Lord, the resolves I make this day at the tribunal of Thy justice.

I will contemplate Thy truth and justice, that I may be impressed with salutary fear.

I will conscientiously examine my thoughts and actions, and will not heed the judgment of my fellow creatures, when they would lead me from the observance of Thy holy Law.

I will follow the advice of the penitent prophet in all my thoughts, words and actions. Thy Commandments shall regulate my conduct, for, after death, I must be judged by my fidelity and obedience. I will hope in Thee; I will implore Thy mercy, and strive to fit myself

to appear before Thee when Thou shalt call.

Lord of the universe, grant and fulfil my wishes for good, accord what Thou, in Thy wisdom, judgest best for my salvation. Pardon my sins and the sins of all those who have disobeyed Thy Law. Purify me in Thy mercy, so that Thy paternal bounty may suffice for my peace and prosperity. O Lord, give me, and my family, and brethren, true wealth, true glory, and a long life, to be devoted to the fulfilment of Thy Law. Teach me to understand and execute Thy will, and keep me from error. Bless the work of my hands, and avert all that would be fatal to my soul. Give me the true desire for good; inspire me with love for my fellow creatures, and grant that I may meet with favour and affection from them. Hearken to my prayer, O Heavenly Father, and vouchsafe Thy blessing. Amen.

MEDITATION ON THE SACRIFICE OF
ABRAHAM.

*After the Reading of the Law on the
New Year.*

ON this day, we are reminded of the fidelity and devotion of Abraham to the will of the Creator.

In each page of the annals of our sacred history, do we find examples of the heroic self-denial with which our forefathers have, with their blood, proved their attachment to Thy Law. In their fidelity to Thy unity, they have nobly submitted to a life of oppression, to the tortures of the rack, to the axe, and to the stake ; all that is held most dear to man, have they sacrificed to the unity of Thy name.

The account of the evils suffered by our ancestors forms a history at once lamentable and sublime ; it shows the

courage, inspired by faith. How great must be the reward of the righteous! May the memory of these martyrs serve as a lesson to us!

Even before the Mosaic revelation, our first patriarch performed one of those acts which would seem above human strength, did we not know that those, inspired by Thy divine Spirit, are raised far above every possible effort of other men.

Abraham asked but one favour from the Eternal; he asked for a son, to gladden his old age, and perpetuate his race—the worshippers of the one true God.

This son is at length granted, his happiness at length complete, when God demands him from Abraham as a sacrifice; nay more, that the father himself should be the sacrificer. Abraham does not even hesitate; he wavers not; he asks neither explanation nor delay. God has spoken; the patriarch is obedient, and immediately prepares this unheard-of sacrifice. The son himself, well worthy of such a father, imitates his submission, and gentle as a lamb, he bends his head for the stroke.

But Thou didst not, great God, accept such a sacrifice; Thou didst not desire such an act of faith; the devotion of Thy servant sufficed. In this do I recognize Thy mercy, for Thou dost not ask of man efforts above his powers, but a heart and a soul devoted and obedient to Thy commands. And when any sacrifice is demanded of us, it is not for Thy sake, for man can add nothing to Thy glory! --but it is for our own sakes, to purify us, and render us more worthy of heaven.

Thus, this act of Abraham's faith was followed by blessings; his children have been elected to become a people of prophets and priests for all the nations of the earth, to whom, after the lapse of centuries, the faith of Abraham is offered as the highest and brightest example.

May, then, this example of our great patriarch be always present to my mind, O Lord, so that, notwithstanding my weakness, I may strive to imitate his obedience and devotion to Thy will, so that, like him, I may be ready at any

moment, to answer Thy call and, if it be Thy will, make the hardest sacrifice in token of my love and faith.

Deign, O Lord, to remember on this Day of Memorial the virtues of Thy faithful servant. If we be found wanting in the acts of grace, if our sins and iniquities exceed the measure of Thy mercy, then do Thou, O Lord, remember our Father Abraham. Pardon us in memory of him, save our children in memory of Isaac, and fulfil the promise Thou hast made to bless the descendants, even to the thousandth generation, of those that love Thee. Amen.

DURING THE SOUNDING OF THE
SHOFAR.

SUPREME and Eternal Judge! On this, the Day of Memorial, we appear before Thee, humbled and laden with sin, conscious of our weakness, our misery, and unworthiness.

The Shofar announces this solemn

day. Alas! I have nothing, no good deeds to plead for me and atone for my sins.

These sins arise before me, and fill my heart with terror and anguish. I tremble at Thy justice, for I am unworthy of Thy mercy. Yet, dost Thou call me to repentance and pardon.

At the dread sound of the Shofar, my soul feels the presence of the Universal Creator, and acknowledges its own darkness and error. Israel is prostrate before Thee, as at the foot of Sinai; and the voice of the Shofar reminds us of our father's promise, to remain faithful to Thy Law. This promise, made by them for all future generations, has been too often forgotten by us, ungrateful children, who have transgressed and are daily transgressing Thy will; we have sinned against Thee, Heavenly Father, and still sin, by our blind pursuit of evil, yet dost Thou extend Thy hand towards us with mercy, and the sound of the Shofar, like a prophetic voice, exhorts us to return to Thy Law.

Let us return to the Lord, and implore His pity and mercy; the day of repentance is at hand. Let us tearfully confess our sins, and raise our supplications to the throne of the Most High; perhaps it is the last day left to us. Alas! how know we if the Shofar now sounding be not for us the trumpet of supreme judgment, of which it is the symbol. Unhappy those whose souls will not have been purified by repentance, when the Shofar shall again be heard.

I thank Thee, Lord, for the feeling of piety this solemnity awakens in my soul; I thank Thee for the religious fervour with which this day's memorial fills my heart. I feel myself drawn towards Thee, rallying round Thy holy Law, and lovingly submitting to Thy will. Take pity, O Lord, on my sorrow, and accept my repentance. Support me, I beseech Thee, in my good resolutions, and assist me to fulfil every duty. Blot out my sins and offences, purify my heart so that I may adore and serve Thee whilst I live. Amen.

MEDITATION BEFORE THE ADDITIONAL
SERVICE.

THE Day of Memorial! How many thoughts these words awaken; thoughts rarely calm and consolatory, often sad and bitter! As I reflect on the past, what emotions fill my heart! Memories rise up of early youth, bright with illusions; faith and hope, followed by the tumultuous passions of life; ambition, with all its dreams; vanity, with its desires; conflicts with their emotions, fear and hope; and, amid all these, how many duties transgressed, how many wounds to conscience, how often forgetfulness of God! Then do I see ambition disappointed, desires frustrated, vanity humbled, and illusions destroyed. That which was sought with the greatest zeal has left but the greater void and deception. Yet, through this veil of darkness, a few sunny rays appear to illumine my soul. The remembrance of my early innocence acts as a soothing

balm to my conscience, as do also my aspirations for good, my few impulses of generosity and charity, and my conquest over self in moments of temptation. Remembrances lost, alas ! in the tumult of passion, lost in the chaos of a life devoted more to the petty interests of the world than to thoughts of heaven !

Thus, O God, must every source of consolation proceed from Thee. The blessings I enjoy, the aid I receive, the mercies of the past, and hopes for the future, all emanate from Thee, beneficent Father. Thou didst protect my youth, and surround it with peace and innocence. Thou hast watched over me during the storms of life, Thou hast always enlightened my way, so that I might avoid evil, and be drawn towards good deeds, which are now all that are left me.

As all the actions of my life pass in review before Thee for judgment, have pity on me, O Lord, and temper Thy justice with mercy, and if Thou hast found deeds of grace, or even any meritorious

intentions among the many errors and sins of my life, let them, I beseech Thee, plead in my behalf, and call forth the exercise of Thy mercy towards Thy penitent servant, for sincerely I repent, and bitterly do I deplore my sins. In thee do I hope. Amen.

MEDITATIONS FOR THE PENITENTIAL DAYS.

FIRST DAY.

"Thou leadest man to contrition,
And sayest, Return, ye children of men."

(Ps. xc. 3.)

God of mercy, Thou art not willing to pronounce the decree merited by our offences, but wouldst lead us to repentance by Thy long suffering; for Thou hast instituted ten days of penitence, that the voice of conscience may be awakened. I hear this voice, exhorting me to holy meditation, and leading, by the examination of my life and actions, to sincere

repentance, through which I hope to become worthy of Thy blessing, and to conform henceforth to Thy holy will.

“There is not a just man upon earth,” says the sacred Scripture, “that doeth good and sinneth not.” (Eccl. vii. 21.)

Who, then, can say, “My heart is pure and free from evil?” Such thoughts would show the germ of sin; filled with self-esteem I might possibly think myself on the road to salvation, for, to a certain extent, I fulfil the commands of God, and avoid that which is forbidden; but conscience whispers, that simply obeying the duties prescribed by the Law is, indeed, but little. Purity of intention and the love of God alone ennoble our actions. Impressed with this truth, the pious man never believes himself sufficiently devoted to God; he remembers the warning: “Be not wise in thine own conceit,” (Prov. iii. 7); and puts his trust in the goodness of the Creator, who pardons the imperfection of our deeds, for the sake of the purity of our intentions.

Thou thinkest, O man, to have fulfilled the commands of God. But how hast thou done this? Has it been with abnegation of self, with devotion? Has it been without fear of punishment, or hope of reward? Alas, dost thou not rather resemble those abject servants who only serve their master for the sake of reward? Thou mayest have bestowed alms, thou mayest have aided the unfortunate; but hast thou done so without repugnance and without disdain? Hast thou given with a loving and kindly hand? hast thou thanked the Lord of all for affording thee the privilege of bestowing charity? Hast thou, from thy heart, praised and glorified Him who has given thee the means to aid and console thy brother? Hast thou remembered that thou camest poor into the world, and wilt return hence poor, to render an account to God of the wealth He has confided, for a time only, to thy care? Has not thy pity been mingled with pride, with hard, humiliating words?

The pious man rejoices in alleviating

the sufferings of the unfortunate, doing good secretly, so that those benefited, ignorant of the humble instrument employed by a bounteous Providence, may render thanks to God, to whom alone thanks are due.

Yet, the Lord requites the poor man's debt, and extends His blessings to His benevolent servant, who glorifies the holy name of the Father of mercy, by deeds of charity and grace.

Am I truly penitent? I have formed good resolves; I would avoid evil, and perform, in future, the will of God. But is my repentance sincere? Has my heart avowed all its weakness? Was it not fear of a threatened danger, which called for a momentary feeling of repentance? Will my conduct prove my sincerity before God?

Whilst promising amendment, have I become worse? My heart tells me I am not pure. I feel this, yet have not obeyed the voice of conscience, whose counsels I reject. I may seem improved, but am

I really so, is my heart not hardened rather? Oh, let me not be so fallen as to believe myself innocent before God.

I may have sincerely begun the work of amendment, but, governed by worldly passions, or restrained by public opinion, I first slackened, and then altogether ceased my endeavours, regardless of my soul's salvation; and yet, I might have proved virtuous and triumphed over sin, had I continued the struggle and yielded my soul in prayer, and trust in God; for has not the Omnipotent said, "Sin lieth at the door, and unto thee is his desire; nevertheless thou canst rule over him." (Gen. iv. 7.)

Thus the pious man, full of confidence in the Divine word, struggles courageously and remains unshaken.

Absorbed in the interests of the day, spurred on by ambition, or restrained by indifference, how often have I omitted to address my Heavenly Father in prayer, and to seek Him in His holy House; or when I have prayed daily, morning and

evening, how have I prayed? Has my heart been in unison with the words of my lips? Has my prayer been an out-pouring of the soul, and not merely the daily fulfilment of a tedious routine? Have my thoughts been so elevated towards my Creator, so entirely freed from the dust, and from all earthly vanities, as to be absorbed in His worship? And, in short, have I been impressed with the conviction of having communed with God? Unless I have experienced this sublime conviction, I have not really prayed. "The Lord is near to all who call upon him in truth," and God's presence is manifested by heavenly emotions, by unutterable joy; it elevates us to all that is noble and good. Have I felt these divine aspirations? I may have observed the forms of our sacred worship; but have I the heart of a faithful Israelite? Do I feel happy in fulfilling the duties of our holy religion in the sight of all men? I cannot deceive God, and the mask falls when I present myself before Him to sue

for pardon. Yet God will pardon. He will receive me mercifully, He will grant my prayer if I be sincerely penitent. Can aught be more sacred or dearer to us than the God of our Fathers? Is not the happiness of eternal life a rich compensation for all the privations and suffering that have been endured in this world, for the sake of virtue, duty, and religion? "Turn yourself towards me," saith the Lord, "and I will turn towards you." (Zec. i. 3.)

Yes, Thou turnest with mercy towards repentant hearts, O God of mercy, and I will turn towards Thee, O God of grace and love. Reject me not, O my Father; purify my soul with a true and sincere repentance, so that, at the sacred day of Reconciliation, I may be worthy to appear before Thee. Amen.

SECOND DAY.—THE VOICE OF CONSCIENCE.

“ O Israel, return unto the Lord thy God ;
For thou hast fallen by thine iniquity.”

(Hosea xiv. 2.)

Omnipotent Father, open my heart to repentance; remove the darkness surrounding my soul; awaken my conscience, so that I may derive new strength from meditating on Thy holy Law, the source of happiness and life. Conscience is the safe guide, and true judge of our actions. I hear its voice, saying, “ Behold thy deeds ;” and, with David, I may say, “ My sin is ever before me.” (Ps. li.)

Vainly does the thoughtless and worldly man try to stifle religious feeling by indifference; he may call faith superstition, the fruit of ignorance; and the Law and its Divine precepts a cumbrous yoke. Vainly he tries to persuade himself that riches and prudence, learning and knowledge, lead to happiness. In vain does he wish to forget God and religion. An inward voice troubles him, crying, “ Be sincere, return to thyself, child of the

dust, for thou art not happy; implore mercy from Thy Heavenly Father, whom thou hast forgotten; be not ashamed to raise thy suppliant hands for His mercy; let not the great day of Reconciliation pass unheeded. Look around Thee,—fortune, youth, social vanities, all perish, all vanish beneath thine eyes. Strength, prudence, wisdom can avail nought against the immutable will of the living God. He alone is strength. At his bidding was the universe created, so, at His bidding can it also become annihilated. He alone is wise; He is the source of all wisdom, of all truth; He alone is just; He searches the inmost heart, and tries the soul. Humble thyself, poor child of earth, for before the supreme Judge must thou render an account of thy thoughts and actions.

Happy is he who hearkens to the unfailing voice of conscience! Happy is he who fears Thee, O Lord! Peace will possess his soul; calmly will he pass through this life of trial, and hopefully

advance towards the dreaded and mysterious gates of eternity.

O God, grant me, in Thy mercy, this serenity of heart. Grant that the voice of conscience, the watchful guardian of innocence and peace, be always heard within me, for it is Thy voice that speaks, O Lord, how can it be doubted? May it support and protect me from impiety; may it lead me away from error and selfishness; may it enlighten and guide me in the path of righteousness, Hearken unto me, O Lord, for I repent; accept my tears and supplications, for my heart is weighed down by the remembrance of my faults, and I will now strive to atone for them. Amen.

THIRD DAY.—ON THE RULING PREDOMINANT FAULT.

“How long, ye sinful ones, will ye love simplicity?”
(Prov. i. 22.)

God has given us feelings to cultivate into virtues for our happiness; but these feelings often degenerate into violent and

impetuous passions, among which there is commonly a ruling one, which carries us away, and becomes the soul, as it were, and prime mover of all our actions.

By this master passion is the character influenced, as are likewise our inclinations, and frequently our faults and crimes, if we seek not God's aid in our efforts to subdue it. Every individual is differently influenced by his passions, but there is always one predominant.

Some are carried away by violence of temper, frequent and ungovernable impulses of which burst forth on the slightest provocation, the least thing, or most trifling word, leading to sad excesses. This is, then, the ruling fault.

Here the only wish is, that of rising, advancing, and ruling over others. The mind is inflated with projects of grandeur, or of fortune, blind to the faults of those higher in station, or haughty to those beneath. Here the ruling thought is ambition.

Or a propensity to scandal ; regardless

of persons, criticising, blaming, or condemning all; like the serpent's tongue, spreading malice, and remorselessly destroying the reputation of others. True or false, rumours are circulated, friends, enemies, nothing is spared, everything is represented under the distorted aspect of calumny.

How many other prevailing faults, how many other despotic passions destroy the mind and heart of man! Sometimes, through indolence, duties to the state are unfulfilled, or the demands of a profession, which should sustain a family, are neglected, and children are left without means and support.

Or it is, perhaps, selfishness which degrades the soul seeking but its own enjoyment. Or, again, a dastardly fear of the world's opinion, rendering man a slave to the opinions and prejudices of others, making him ashamed to declare his religion, and follow its worship.

Alas! what vices and passions hold dominion over man, to tyrannize over and pervert his heart.

The sacred writings justly tell us :
“The foolishness of man perverteth his way.” (Prov. xix. 3.) Therefore it is essential that every one should know the fault most tending to his own hurt. If we really wish to discover, combat, and conquer it, we must exert all our strength and vigilance in the effort.

These are the signs by which we shall at once recognise the foe to our repose and salvation ; we shall generally find it to be the cause of our other faults and sins ; it disturbs our peace of mind, occasioning constant struggles and defeats ; in short it influences all our projects, all our views, and all our actions, stubbornly showing itself on every occasion. But to know our ruling fault is not sufficient ; we must arm ourselves against it, and defer not the combat lest it acquire fresh power. We must avail ourselves of these days, especially devoted to penitence, to implore the assistance of God in overcoming these ruling passions.

Preserve me, I beseech Thee, O God,

leave me not to struggle helplessly with the evil within me. I know full well the danger of uncontrolled passions, and dread their miserable results. With the Psalmist do I entreat Thee, "Deliver me not up to the desires of my sin."

I will then examine myself; search the motives of my heart, that I may be able to remedy the evils my faults have produced.

Lead me, I entreat Thee, O God, in the new way that I wish to pursue. O that there may be time sufficient to heal the wounds, that my sins have inflicted on my soul.

FOURTH DAY—THE INIQUITY OF EVIL
EXAMPLES.

"Withhold not good from them to whom it is due,
When it is in the power of thine hand to do it."
(Prov. iii. 27.)

My first duty is to sanctify the name of God and proclaim aloud my faith, by the discharge of its duties, and the example of obedience to its laws. How

many of our ancestors have met death for the truth of God's Unity, or have gladly sanctified his name beneath the burden of humiliation, contempt, and cruelty. Thanks to the mercy of heaven—thanks also to the enlightened spirit aroused by these martyrs, we now live in happier times, and are protected by more liberal institutions from such heavy trials. Yet we also can glorify the name of the Lord, if, by the purity of our lives and our fidelity to the faith of Israel, we publicly render homage to God.

But, our religion is endangered less by its foes from without, than by those Israelites, who, living in a state of indifference, engender by their example and influence a spirit of lukewarmness and apathy, destroy the noblest aspirations, and render fruitless the most praiseworthy endeavours.

“O Israel,” said the prophet, overcome with grief, “O that my head were waters, and mine eyes a fountain of tears, that I

might weep day and night for the slain of my people" (Jer. ix. 1).

Alas! how much evil results from bad example, and how often is this evil produced by the rich, the fortunate of the earth destroying, like a poisonous exhalation, minds animated by faith, and hearts wherein religious peace had reigned. In how many ways is not evil example set, By levity and irreverential discourse, openly profaning all that is most sacred, turning into derision every sentiment of faith and every form of worship: by giving utterance to ill-timed jests, which discourage the piously inclined, and pervert doubting minds; by affected indifference for the precepts and forms of religion, or by continual disobedience to the laws of God.

How often are we led into unworthy observations, on certain religious ceremonies; how often do we laugh at the most pious persons, and turn their observances into ridicule; how often, by our free and disrespectful behaviour, do we

show our want of proper respect towards God !

When we appear in the synagogue do we set a fit example of devotion ? or do we allow our attention to be devoted by worldly things ?

Oh, how many souls have we led on to evil, or stayed in the performance of good ! How many of those, whom we ought to lead by our example, have we led astray, such as our children, servants, and friends. How great is our responsibility before Thee, O God ! Thou hast instituted our religion so that Thy reign may be established on earth, that man may be filled with hatred for vice, and inspired with respect for virtue, and love for Thee and Thy precepts, in the performance of which Thy holy name is honoured and adored. Thy sacred commandments have but this aim. Evil example mars Thy work, and impedes its progress, encouraging sin, through the neglect of virtue and religion ; thus we disregard their authority and decri their practice.

I now see the guilt and criminality of bad example ; and yet how often have I been culpable in this respect. How can I atone for my faults ! I will strive at least to repair in some measure the evil I have caused. For the future, I will try to pursue an irreproachable line of conduct, in order to destroy the influence of my bad example. I will exhort others to the practice of virtue and piety ; the hearts which I have turned astray I will lead back to Thy service. I will publicly condemn my past life, and declare my attachment to the faith of Israel, and my respect for its laws.

I will not heed the opinions of others, or the obstacles in my path. I have nought to fear but Thee, O God ; therefore will I strive to perform Thy will.

Have pity on me, O Lord ; pardon all my sins, and aid me in my efforts to lead an irreproachable life.

FIFTH DAY.—ON THE DUTIES OF
EVERY-DAY LIFE.

‘Seek to do good deeds, if even they seem but of little import, and avoid even the most trivial sin.’
(Pirke-Aboth.)

A frequent misfortune among some who are virtuously inclined, is the supposition that it is necessary to perform great deeds, or heroic actions of self-devotion, in order to please God and be worthy of heaven. They hope for an extraordinary occasion to perform some act of faith, or sublime deed, and often allow daily opportunities of fulfilling the common duties of life to pass by. Others, still more blamable, imagine when they obey certain commands of the Law, repeat regularly daily prayers and perform some work of charity, that they have fulfilled their duty towards God, and are pursuing the right path; while all the time they are neglecting

a multitude of daily duties of the utmost importance. How many opportunities of doing good occur in the course of the day; there are always duties to fulfil, some instance in which self-control should be exercised,—in short, each moment may lead us a step towards heaven, did we but make it our chief aim to become worthy of it.

In every position, there are daily duties to perform, often painful, onerous, and repugnant. We must bend our will to that of others, suppress our inclinations, and frequently act contrary to our wishes. If all these struggles were borne with courage and resignation, if all restraints, all pain, all grievances, were offered as a sacrifice to God, how well should we be fitting ourselves for eternity.

In this life, how much grief, how many burthens must be borne; sorrows often so deep, so poignant; burthens so oppressive, so weighty, that the soul is embittered, and one's whole existence saddened; but if we knew how to bear them patiently

and unmurmuringly, with resignation and full confidence in God, what sacrifices would be daily recorded at the judgment seat of the Most High !

In ordinary circumstances, we must often live with characters opposed to our own ; and however much our patience may be tried, our lives distressed, yet we must endeavour to maintain peace and charity, notwithstanding all the violence and injustice to which we may have to submit, for the more difficult the duties, the greater the merit. Abnegation of self purifies the soul.

By faithfully examining ourselves, we shall be prepared to overcome our faults, our vanity, and our pride ; to give up our desires, conquer our prejudices, or our temper ; and, in fact, we shall learn to restrain and govern ourselves.

If we have physical pain or infirmities, why shall we murmur and torment others with our complaints ? Ought we not to bear all patiently, and seek alleviation and cure from God ?

Many opportunities present themselves in the course of the day, of performing duties pleasing in the sight of God, but we too often allow them to pass by. There may be a friend to serve, some kind word needed, peace to be restored in a family or some unfortunate person to be relieved. We might visit the sick, console the afflicted, and exculpate the innocent; sometimes we might defend our faith by words, as we ought ever to honour it by our example. To accomplish all this, there is no need of great zeal, or extraordinary sacrifices; we have but to perform our daily duties conscientiously. But what can we do that can be great in Thine eyes, O Lord! Yet it is easier for us to slight such trifling duties than to fulfil them. How do those who are always preaching great maxims, and crying up great deeds perform their daily duties! How many there are who can occasionally perform some great sacrifice, and yet are incapable of the continual little sacrifices a single day calls forth! The sacrifice

needed, for the performance of some great action, or heroic deed, is not to be compared with the daily self-denial of a whole existence, which demands so much true courage and perseverance. Therefore says the Scripture,

“He that is slow to anger is better than the mighty,
And he that ruleth his spirit than he that taketh a
city.” (Prov. xvi. 32.)

But we can only make such sacrifices acceptable to God by humility, obedience, and an earnest desire of proving our gratitude to the Almighty for His manifold mercies, and by the fulfilment of our duties in all the relations of life. Each act and occupation may become a proof of obedience, and present fidelity may atone for the evil resulting from past neglect. Let us ever bear in mind the words of the sages, “The day is short, but the labour is long.” (Pirke-Aboth.)

SIXTH DAY.—THE ILLUSIONS OF THE
SINNER.

“Be not wise in your own conceit.” (Prov. iii. 7.)

It is of infinite importance to know the ruling vice ; but, once known, it is absolutely necessary to overcome it, otherwise it will lead to still deeper sin, blindness and misery.

There is no mist so dense as that enshrouding the conscience, and the false prejudices which mislead the heart. Hence all the delusions of reason, and the errors in conduct. The violent man never fails in pretexts to warrant his violence ; the vindictive never fails in finding excuses for his vengeance : the envious one has always a reason for indulging his envy ; the slanderer is ever skilful in justifying his scandal ; in short, man is ever ready to vindicate his conduct in his own eyes. Still, amid this chaos of error, delusion, and passion, the voice of conscience is sometimes heard ;

doubts, scruples, and remorse arise, bringing regret and disquietude; but the heart, too ready to be tranquillised, is soon reassured by passion's seductive voice, saying that the doubts and regrets are but scruples of false delicacy, the anxieties are groundless; and thus does the blindness become still more complete, so that we fall more deeply into error, and are in danger of perishing in guilt, or of awakening only on the day of danger or calamity.

A still greater misfortune awaits the man blinded by passion; he will either not repent, or his repentance will be of no avail, for it will spring less from remorse than fear. Carried away by delusions and seductions, he is always tempted by the fatal pleasures which have ever allured him. The avaricious go on accumulating to the last, always hoping that their end is far distant; the impious defer repentance until serious illness shall warn them of danger; thus they deceive themselves, hoping that

there is time for contrition, which is still deferred, until death comes in the midst of sin. Man forgets that some unforeseen fatal accident may destroy him, without a moment's thought of eternity, he may be stricken suddenly by the hand of God ; or that, some violent grief or sickness overtaking him, he may be rendered incapable of reflection on the deplorable state of his soul, and the mind, weakened by disease and suffering, may have little power left for the thought of salvation.

This reflection makes me feel, O Lord, all Thy mercy for Thy creatures, in calling us each year to render an account of our actions, whilst there is yet time.

Convinced of the truth of Thy holy Law, and trembling at the remembrance of my sins, I earnestly desire to prove my deep sorrow and contrition whilst there is yet time.

Therefore will I this day devote my heart to repentance, which, however bitter, can never equal the bitterness of my faults. Father of goodness, extend Thy

mercy towards me, so that Thy sinful creatures may be saved. I penitently turn towards Thee ; I hope but in Thee, from this time until my latest breath. Amen.

SEVENTH DAY.—EVE OF THE DAY OF
ATONEMENT.

‘We are obdurate in sin ; but Thou, O Lord, art full of
grace and mercy.’ (Selicoth.)

I have formed many good resolutions for the future. I pray Thee, O Lord, grant me Thine aid to fulfil them ; for I am sincere in the desire for good, and I hope in Thy mercy, O Lord, for pardon, for Thou hast said through Thy prophet, “I desire not the death of the sinner ! but that he may turn from his evil way and live” (Ezek. xxxiii. 11.) But to hope for the remission of my sins, I feel I must truly repent and lead a better life, with a contrite heart and firm resolve to practise all the good in my power. Would not a confession of sin, without ceasing to do evil, be a proof of the greatest blind-

ness and degradation ? What can avail the confession of sin without the heart's conversion ? To recommence a sinful career after the Day of Atonement is only a mockery of Thy mercy, of Thy holiness, O Lord, when Thou callest us before Thee, to be purified by penitence. May such shamelessness be far removed from me, O Lord. For I will seek to observe Thy Law, with a contrite heart and resolute will. Therefore, has this holy week of penitence been devoted to self-examination ; and with a feeling of repentance do I consecrate this day of Atonement now commencing.

I beseech Thee, O God, elevate my soul to the grand and sublime conception of this day, so that my conscience may review all my errors, and the sorrow and remorse, experienced during the penitential week, may make atonement for my sins. I feel how important is repentance ; for when I reflect upon the number of my sins I exclaim, Whither shall I flee from Thy presence ? And yet unto whom shall

I turn for mercy, but unto Thee, O God,
the fountain of love and mercy !

I have failed to observe, confess, or defend our holy religion with sufficient zeal ; I have not respected my neighbour's property with sufficient delicacy ; I have not properly rewarded the labour of others, whilst I have exacted too much for my own I have insulted or calumniated my fellow men, and have been but glad to expose their foibles. But Thou, O Lord, knowest that my errors have not arisen from the love of evil, but from the weakness of the human heart.

Overcome by prejudice, how often have I cowardly profaned the most sacred things by unbecoming remarks or railery ; what Divine commandments transgressed, what moments sacrificed to pleasure ! I feel how essential is true repentance ; for unproductive repentance will avail nought. No tears can efface faults that remain unatoned for.

Our sages tell us, that for sins against God, He in His divine mercy requires but true repentance—He asks no more ; but

for evil committed against our neighbour, God demands complete reparation of the injury, and reconciliation with him whose hurt we sought.

From this day will I henceforth enter upon a new path. I will restore that of which my heedlessness has deprived my neighbour; I will ask pardon for my offences; I will endeavour to repair the injustice I have committed by word or deed, and put an end to the quarrels I may have provoked. For this purpose, I will throw off all false shame, humble my pride, and conciliate my enemies. But, in the first place, I must pardon those who have injured or offended me, so that no feeling of resentment may lurk, in my heart, against them. Nay more, when the opportunity shall present itself, I will, without pride and ostentation, return good for evil, by lending them a helping hand, according to Thy commandment.

I do not conceal from myself all the efforts it will cost me to accomplish these resolves. I must conquer my very nature,

overcome my resentment and my pride,
But Thou, O God, who hast given me the
desire for good, wilt also aid me in my
efforts to combat against evil. The insti-
tution of this fast-day teaches us to con-
quer the flesh by means of the spirit, to
rule over matter by the power of the soul,
and to subdue our passions by the energy
of a holy will. O God, how unworthy am
I of Thy mercy ! yet reject me not, take
pity on my weakness, and lead me to-
wards Thee, O my Father, for I repent
most sincerely. Grant through Thine
infinite grace that I may become an
impartial and severe judge of my myself
yet a kind and benevolent one to others !
Grant that I may make no account of the
vain attractions of person and mind, the
perishable advantages of this world, or
of a few good actions in life ; but that I
remember all my errors and sins, so that
I may repent sincerely, for in Thy mercy
alone, do I hope for salvation. O God,
hearken to my prayer, and turn not away
from my supplication.

EVE OF THE DAY OF ATONEMENT.

*Prayer to precede Self-examination, which
is advisable after the Shemona-Esra of the
Afternoon service of the Eve of Kipour.*

ENLIGHTEN me, O Lord, in the self-examination which I am about to make. Show me my faults, that I may have a just horror of them, and fill my soul with sincere sorrow at having sinned against Thee, so that by my humble repentance I may merit Thy Divine mercy and pardon. Amen.

SELF-EXAMINATION.

Fully impressed with the great aim of repentance and feeling, as it were, really in the presence of God, it is incumbent on us to examine the good resolves made on the past day of Atonement; to ponder on the reform promised, and the manner in which it has been performed; on the progress towards good since then, and on the manner in which God's commands have been fulfilled: the duties of an Israelite in general,

and those of our position individually, either as fathers, mothers, masters, or servants ; on the sins committed, or caused to be committed, towards God, towards one's neighbour, or towards oneself, and on all which may have given rise to sin, either by word, deed or omission.

And above all it is necessary to seek to make amends for any wrong committed against another, whether against his reputation or his property ; in short, we must endeavour to become reconciled with all those with whom we may be at issue. For our sages say (Mishna Jomah) : " The day of Atonement only effaces sin after a man has become reconciled with his neighbour."

In self-examination, we must rely more on enlightenment from God than on our memory ; we must think more of repentance than of the enumeration of the faults ; we must review our feelings as well as actions, and, above all, we must implore the aid of God to bring us to a state of true contrition.

PRAYER AFTER SELF-EXAMINATION.

O God, in acknowledging myself so sinful, I feel how little I deserve at Thy hands ; yet do I dare to hope, knowing Thy great mercy towards those who repent of their errors and return to Thee with all their hearts.

How patiently hast Thou awaited my

repentance, Holy God. God of justice, humbly do I implore Thy mercy ; take pity on my soul and pardon me, for I return to Thee hoping and trusting in Thy divine promise : " Return unto me, I will save thee." (Isa. xlv. 22.)

EVENING SERVICE.

PRAYER ON ENTERING THE HOUSE OF

GOD.

" Wash you, make you clean ;
Put away the evil of your doings from before mine
eyes ;
Cease to do evil ; learn to do well."

(Isa. i. 16, 17.)

Merciful Father ! impressed with the solemnity of this day, in holy fear do I approach Thy sanctuary ; as the solemn voice of prayer ascends towards Thy throne I will implore Thee to cause Thy holy spirit to descend on my soul, and inspire me with pure and holy faith. O that prayer could express all that my heart feels at this moment of awe, when

my whole life is unveiled before the Supreme Judge. Humbled and prostrate, I await my doom. As a child of dust bowed down by sin, what can be brought forward in my defence? My conscience, awakened to the reality, recalls all my faults, offences, and sins against the Law of God.

Sovereign King! if on this solemn day the righteous appear trembling before Thee, on account of their errors, how can I, self-condemned by the conscience, present myself before Thy tribunal? Alas, I have no merit or good deeds to offer in expiation; as a gift of Thy clemency alone can I implore pardon. Hearken, I beseech Thee, to my prayer, take pity on my distress, Holy One of Israel.

From childhood, have I fallen from sin to sin, and yet my heart has never loved sin; but temptation has too often blinded me with its seductions. How often have I not made solemn vows to follow Thy way, obey Thy precepts, avoid evil, and even suppress evil thoughts, and

yet I always fall into my old sins, from the weakness of my will.

O Lord, preserve me from the delusion and weakness of my heart, and from being a prey to guilty passions. Guide me, enlighten my mind, so that I may be able to discern aright. O Thou who searchest all hearts, teach me to see within mine own, so that the spirit of the temper may triumph over me no more. Deeply penitent, I resolve to devote my life to the fulfilment of Thy Divine precepts ; in future my whole aim shall be, the glory of God and the love of my fellow man. Forgive, O Eternal, all those who have injured me ; I banish all resentment from my heart, so that my prayer, purified from all earthly passion, may ascend to the dwelling-place of the Most High, and plead my pardon. Amen.

MEDITATION DURING THE **בֵּל נָרִי**.

"But your iniquities have separated between you and
your God,
And your sins have hid His face from you, that He
will not hear."

(Isa. lix. 2.)

At this solemn hour, in all hearts is awakened the voice of conscience, so often lulled by that of worldly passion, which, now stilled in its turn, makes way for repentance and sorrow. How many among us, who, by their frivolous and dissipated mode of life, have evinced a total disregard of salvation, feel now, in their souls, that the hour of religious triumph has arrived; that their ancestral faith, which had lain slumbering for a time, is now taking firm root in their hearts.

Be Thou praised, O Lord, for this grace.
What can I say in Thy presence, O
Eternal! I have sinned, I acknowledge
this before Thee; I have transgressed

Thy laws ; I have voluntarily neglected the duties of our holy religion ; I have turned them into derision ; I have violated Thy moral laws. My faith has been weak and wavering, my actions stained by passion and selfishness. I have felt hatred, envy, pride and vanity, and have failed in the duties of love and charity ! I have neglected the poor and unhappy, to court and flatter the rich and powerful. I have lived and acted for the interests of the world, and have forgotten heaven. Alas ! shame for my sins crushes me ; how can I be sufficiently humbled ! Deign Thou, O Lord, to save me with Thy mercy and love, as promised to the repentant sinner.

O Father, blot out my faults according to Thy divine promise, as it is written, " In that day you will be reconciled with me, purified from your transgressions, and you will appear pure before the Lord."

O God, Thou seest my heart. Thou knowest my most secret thoughts, and Thou knowest also that it is with sincere

repentance I prostrate myself before Thee. Thou art not inflexible in Thy justice, but Thou art a Father full of goodness and love for Thy children, and pardonest those who return unto Thee with repentance.

At the thought of my pious ancestors I am filled with shame at my own want of duty. With what profound faith they obeyed Thy law ; with what confidence they proclaimed Thy name, amid misery, persecution, torture and flames. And I, their unworthy child, amid peace and prosperity have forgotten that divine faith for which their blood was shed ! O may at least the merit of the fathers be counted unto their children, and the fidelity of the faithful be remembered unto their posterity.

God of mercy, I freely forgive those who have injured me ; I beseech Thee, O Lord, to pardon them ; they have been led into error through the weakness of their hearts. May they in their turn forgive me. Pardon, Almighty Father,

all who implore Thy mercy. Look graciously on us, and let us not leave Thy holy house without perfect reconciliation. Send us consolation and hope, and purify our souls, so that we may never more be polluted with sin. Amen.

PRAYER BEFORE THE FIRST CON-
FESSION.

"Thus saith the Lord : Shall they fall and not arise ?
shall he turn away and not return ?"

(Jer. viii. 4.)

My God, Thou alone knowest the depths of the heart. I will open mine to Thee, with its sin and corruption. May the light of Thy spirit penetrate my soul, so that I may know its wounds and discern the enormity and multitude of my errors. Teach me to recognise the selfishness mingling even with good I may have performed ; illumine my mind with Thy truth, so that I may perceive the sins my dark ignorance has unheeded, and may hold them in so great a dread

and horror, as to fear them more than all the other ills of life; help me, O Lord, I beseech Thee, to overcome them through Thy divine grace. Amen.

PRAYER PREVIOUS TO THE SECOND
CONFESSION.

SENTIMENTS OF REPENTANCE.

"But the hypocrites in heart heap up wrath."
(Job xxxvi. 13.)

How few of my faults are known, compared with those that are unknown to me, and how different is the manner in which I can judge of them, to that in which they must appear in Thy sight! Humbly do I ask pardon for my infidelity, and implore Thee to grant Thine omnipotent aid, in my endeavours for improvement, otherwise I must fall still deeper into sin.

Heavenly Father, look down upon Thy

penitent servant, and grant pardon. May I never forget the promises I make this day. May the confession I am about to make be acceptable to Thee, and help towards the salvation of my soul; may it be accompanied by such sincere contrition and humility, as to obliterate the remembrance of my sins. I will look upon it as the last of my life, which perhaps indeed it may be; in Thy mercy grant that I may bring with it the same feelings of humility, confidence, and love as I should wish to possess at the hour of death. Amen.

PRAYER AFTER THE SECOND CON-
FESSION.

"God softened my heart." (Job xxiii. 16.)

How is it that my soul is not crushed by the burthen of my sins! For truly am I afflicted and filled with shame! but with the aid of God's grace I will hope to

sin no more. I will avoid temptation ; but if, through my weakness, I fall into it unwillingly and in ignorance, I pray Thee, O God, raise me up, and grant me enlightenment and strength in future to “refuse the evil and choose the good.”

PRAYER ON FORMING GOOD RESOLU-
TIONS.

“ My tongue will only proclaim Thy justice.”
(Psalm xxxv. 28.)

I am determined to observe Thy Law, O Lord ; from this moment will I begin a new life. Almighty God, Thou who hast worked this change within me, grant that I may carry out the good resolves which I make this day. May nought divert me from the observance of Thy Law, or diminish my love of and devotion to Thy service. I will be Thine, O God, and will strive to follow Thy commandments, and keep them in my heart. I will avoid sin and temptation, and will

live but to obey Thee. Filled with gratitude and love, I will shun all that can be displeasing in Thy sight, and will strive to fulfil Thy will in all things, so as to be counted worthy of Thy mercy.

Help and sustain me, I beseech Thee, O Lord, in these virtuous desires; lead my steps in the right path, and allow not sin or temptation to hold dominion over me; for without Thy guidance I am lost. I can do nought unaided by Thee; in Thee do I put my trust. Forsake me not then, lead me so that I return not to my former state of sin. Extend Thy mercy and complete Thy work, by filling my heart with sincere repentance and holy fear, leading to eternal salvation. "The fear of the Lord is pure, enduring for ever." (Ps. xix. 10.)

I raise my voice in prayer unto Thee O God, in this Thy holy house, where I come to seek Thee, and implore Thy grace and pardon; for how can I justify myself, seeing as I do my many sins? I can but hope in thine inexhaustible mercy.

In thought, word, and deed am I guilty, for I have heeded not the counsels and precepts of Thy sacred Law ; I have forsaken Thee, and acted in my blindness as though I were beyond the reach of Thy just decrees. Alas ! I have followed the evil inclinations of my heart, and have preferred the nothingness of earthly enjoyments to the eternal blessedness reserved for the righteous. The voice of conscience became stifled, and evil triumphed within me, so that sins have accumulated, and now, behold, on this dread day I await, perhaps, my condemnation. Yet Thou hast said, through Thy prophets, "I delight not in the death of the sinner, but that he turn from his evil way and live." Dare I hope?—Abashed, humiliated, weighed down by my faults, I return to Thee, O Lord ; I am contrite in heart and fully penitent.

I have sinned, O my Father, and merit punishment ; yet deliver me from the burthen of my iniquity and the weight of my remorse ; lead me in the path of

righteousness. Prostrate do I implore Thy grace and mercy ; forsake me not, O my Father, but renew a sense of right and truth within me. Uproot from my heart all evil desires, every unworthy passion, so that my soul may become pure as the immortal essence whence it emanates. Teach me how equally vain are the greatness and misery of this world, so that I may seek only the imperishable treasure of Thy love. Pardon and spare me, O my Father ; aid and lead me with Thy divine love, so that my soul, attentive to Thy will, may remember in future, the good resolves I now make in Thy presence. May my prayer ascend to Thy sanctuary ; inscribe me in the book of life and pardon ; and may this day of reconciliation be one of joy and blessing for me and mine, and for all Israel. Amen.

THE ESSENTIAL CONDITIONS FOR
OBTAINING MERCY.

God, in His mercy, seeks but to save the sinner; this is a truth, as consolatory as it is certain, announced in each page of the sacred Scripture. God, by the mouths of His prophets calls us to Him in the most tender terms; yet it is equally certain that such mercy cannot be granted to sin, and the first condition essential for the salvation of the sinner is, that he shall banish all evil from his heart, and cherish virtue in its stead; for if he truly repent, and detest sin above all things, and be prepared to atone for, and renounce it for ever, he may indulge in hope; since a firm and solid hope ever accompanies sincere repentance: "The Lord God is a God of mercy," (Deut. iv. 31).

But there is likewise a false hope existing when the heart retains its love of

sin, a blind and wretched hope which lulls the sinner, and leads to eternal sorrow.

A sinner who defers repentance to a future day, and will not at once renounce evil, should not dare to hope in God's mercy. One who seems outwardly to be penitent, but feels no real inward remorse, and is allured by every new temptation, such a one cannot hope for mercy, for the conditions demanded by God are not fulfilled, sin existing secretly in the heart.

God has declared that He wills not the death of the sinner; yet life is granted only on condition of conversion. "Tell them," saith the Lord to His prophet, "that I desire not the death of the sinner (Ezek.), but that he return from his evil way and live." Elsewhere has God said to the sinner, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee" (Isa. xlv. 22). How then can the sinner believe that He will

obtain pardon without repentance! Such presumption must be an abomination before God, a new crime, rendering man's ruin still more certain. Yet, perhaps, have I been guilty of such blindness; but now I am changed. I will cast off sin and return at once to my God; from this moment I will strive to deserve mercy. I beseech Thee, O Lord, fill my heart with deep and true contrition, so that I may be worthy to become reconciled unto Thee. Vouchsafe to me this supreme grace, for infinite is Thy mercy.

MEDITATIONS ON ETERNITY.

"For I know that my Redeemer liveth,
And that at the end He will raise me from the
earth."
(Job xix. 25.)

I must now examine myself, and search my very soul, so as to be able to form a just idea of present objects and future aims. The things of this world are fleeting and as nothing, whilst our hope in eternity

is our all; for our existence in a future state is everlasting. Can aught in this material world be compared with the blessings of eternity? Can the wealth of the universe, all the delights of the earth, be compared with the joys of heaven! They are but as a grain of sand weighed against a mountain, or a drop of water compared with the ocean. So is it likewise with all the evils of the earth compared with the misery of the sinner's future life. "One hour of the blessedness of future life excels all the joys and power of our present existence." (Pirke-Aboth.)

What is time compared with eternity? If we take the whole period since the creation, and add that which will elapse until the universal judgment, what is the whole duration of the world in comparison with eternity? A day, an hour; nay, truly it is as nothing. When the world will have passed away, the righteous will have lost no portion of their happiness, nor will the wicked have diminished aught from their misery. All time is

but an atom in the vast eternity ; what then are the few years I may yet have to pass here below ? O my soul, answer me, Do the joys or the sorrows of this life deserve the name of joy or sorrow ? Were we told that, for the small space of an hour, we might have all our heart's desire ; we might possess wealth and honours, but at the expiration of the allotted time, the remainder of life must be passed in misery and suffering, would such be at all accounted as happiness ? Again, were we told that for the hour we should be poor, forsaken, and despised, but that afterwards we should become esteemed and prosperous ; would we then look on our temporary misfortunes as real sorrows ? Why should we then consider so much the sorrows, or joys, that we experience on earth ? They are so fleeting, they pass as nothing. Only that which is eternal ought to be regarded as true happiness, or true misery.

PRAYER.

[This Prayer, embodying that by which Moses in the desert obtained pardon for Israel, is said each time the minister commences—אל מלך.]

Omnipotent King! Thy throne is mercy, Thy works are blessings, Thy words pardon. All that breathes, all that exists depend on Thy bounty. Remember this day, O Lord, the prayer of Moses, when Thou didst deign to array Him in Thy glory, after Israel had sinned against Thee. With the holy prophet will I also exclaim, "Lord! Lord! King of grace and mercy, slow to punish, prompt to pardon, faithful to Thy promise! Thou dost remember the merit of our forefathers to the thousandth generation."

Pardon us, O Father, spare Thy erring children.

MEDITATION AFTER THE SECOND
CONFESSION.

“ I heard a voice from the Lord.” (Jer. xlix. 14.)

However long a confession may be, it can but include the most striking sins, for each individual has his own particular faults and errors. If we do not recognise our own personal sins among those enumerated in the written confession, we must nevertheless, not fancy ourselves innocent, but listen to the voice within; we must listen to the voice of conscience, but then, alas! we shall be less at ease. If we recall our actions, sound our inclinations, remember the spirit that has generally influenced us, and if we be sincere, we shall find that we are not guiltless. God loves, above all things, purity of soul and truly pious acts. He alone knows how much there was of personal vanity or interest in those actions, apparently so charitable and virtuous, as He

alone knows, likewise, how much unknown merit lies concealed beneath characters, often censured and condemned by the world. Therefore is it that the Israelite knows of no other confessor than his God; because it is God alone who can distinguish between the deed and its motive. "He who formed the heart and sounds its depths," He alone has the right to show mercy and pardon. This right cannot belong to man; for all men are our companions in weakness and misery. Besides, God has said, "I, even I, am He that blotteth out Thy transgressions, for mine own sake." (Isa. xliii. 25.)

We must not be too self-satisfied, because we may have committed no positive crime or sin. The soul may yet be so sullied with vice as to be rendered impure before the holy God. We may not be literally homicides; and yet if we hearken unto, believe, or spread calumny, we commit a moral homicide against our neighbour.

We may not have appropriated to our-

selves the wealth of others, but as our fortune increased at the expense of the honour or good faith of another, by chicanery and falsehood, or by having stinted the wages, or kept back the legitimate price of labour, or have we wasted the time belonging to an employer? We should not think ourselves sinless because we can say, "I injure no one; I do not meddle with other people's affairs, and I never speak ill of another." Should we live for ourselves alone, and because we do not run to do evil, can we think we are performing our duty towards God, when we neglect all the good He commands us to perform, leaving others to labour for humanity, religion, and the community, and to instruct, clothe, and feed the poor?

We confess our pride, and yet we are ignorant, perhaps, under what form it glides into our heart and our actions. Some are amiable towards the rich and powerful, but despise the poor and humble, even whilst bestowing alms; they

humiliate whilst giving to the needy. Others associate only with those of their kindred who can minister to their vanity and self-love ; they avoid and neglect those relatives whose humble position makes them blush. Again, some only do good publicly, or give when importuned, not inquiring whether the charity be well bestowed. But it is especially towards God that we commit sins, for which we invent the most subtle excuses. Can we think that piety consists in practising the duties of this material life only, whilst neglecting the moral and spirit of God's laws ? I much fear that selfishness and obduracy often fill our hearts whilst performing ceremonial observances. Another shields himself under the idea that he is an honest man, and considers that, possessing this quality, he may dispense with religious observance, as though it were a merit not to be dishonest, and such a merit as to exempt us from the necessity of submission to religious duties, self-abnegation, and the good example we owe to others.

Again, some still consider themselves faithful Israelites because they do not join another form of public worship, yet blush at the name, and conceal their religion as much as possible, forgetting that it is the source from which all others have sprung, the first to proclaim a pure morality, universal charity, and a glorious spiritual truth. Alas! such men worship only worldly vanity and the opinion of the multitude.

We all declare aloud this day that we have faith. But let the day of trial come, misfortunes assail us, the voice of mourning be heard in our homes, where then is our resignation, where our confidence and trust in salvation from on high?

Do we not too often give way to despair and weakness, proving that faith has not taken root in our hearts?

O Heavenly Father, the longer I continue this examination of my heart the more am I convinced of its weakness; conscience brings to light the most griev-

ous infirmities, dispelling all illusion, and disturbing repose. O Lord, since the most virtuous of the earth are not sinless, how fearful must the sum of my iniquities appear. O God, judge me not, I beseech Thee, according to my guilt; visit me with mercy, for my repentance is sincere, and I trust in Thy loving-kindness for pardon and salvation.

THE MORNING HAPHTORAH.

ISAIAH EXPLAINS TO THE PEOPLE IN

WHAT TRUE PENITENCE CONSISTS.

(Isa. lvi. 14, and lviii.)

Cast ye up,
Cast ye up, prepare the road,
Remove every stumbling-block from the
way of my people.
For thus saith the high and lofty One,
That inhabiteth eternity, whose name is
Holy,
I dwell in the high and holy place,
With him also of a contrite and humble
spirit,

To revive the spirit of the humble,
And to revive the heart of the contrite
ones.

For I will not contend for ever,
Neither will I be always wroth :
For the spirit should fail before me,
And the souls which I have made.
For the iniquity of his covetousness was
I wroth,

And smote him: I hid me, and was
wroth,
And he went on frowardly, in the way of
his heart.

I have seen his ways, and will heal him.
I will lead him also, and restore comforts.
Unto him and to his mourners.

I create the fruit of the lips ;
Peace, peace to him that is far off, and
to him that is near,

Saith the Eternal ; and I will heal him.
But the wicked are like the troubled sea,
For it cannot rest,

And its waters cast up mire and dirt.
There is no peace, saith my God, to the
wicked.

Call aloud, hold not back ;
Lift up Thy voice like a trumpet,
And tell my people their transgression,
And the house of Jacob their sin.
Yet they seek me daily,
And delight to know my ways,
As a nation that did righteousness,
And forsook not the ordinance of their
God.

They ask of me the ordinances of justice ;
They desire to approach unto God.

Wherefore have we fasted, say they, and
thou seest not ?

Wherefore have we afflicted, and thou
takest no knowledge ?

Behold, in the day of your fast ye seek
pleasure,

And exact all your dues.

Behold, ye fast for strife and debate.

And to smite with the fist of wickedness ;

Ye shall not fast as ye do this day,

To make your voice to be heard on high.

Is such then the fast that I have chosen !

That a man should afflict his soul for a
day !

Is it to bow down his head as a bulrush,
And to spread sackcloth and ashes under
him?

Wilt thou call this a fast,
And a day acceptable to the Eternal?
Is not this the fast that I have chosen?

To untie the bands of wickedness,
To undo the burthens of the yoke,
And to let the broken-spirited go free,
And that ye break every yoke?

Is it not to deal thy bread to the hungry,
And that thou bring the poor that are
cast out to thy house?

When thou seest the naked that thou
cover him,

And that thou hide not thyself from
thine own flesh?

Then shall thy light break forth as the
morning ;

And thy cure shall spring forth speedily ;
And thy righteousness shall go before
thee.

The glory of the Eternal shall be thy
rearward.

Then shalt thou call, and the Eternal
shall answer ;

Thou shalt cry for help, and he shall say,
Here am I.
If thou remove from the midst of thee
the yoke,
The putting forth of the finger, and
speaking iniquity;
And if thy soul dispense to the hungry,
And thou satisfy the soul of the afflicted,
Then shall thy light shine in the dark-
ness;
And thy thick darkness be as the noon-
day:
And the Eternal shall guide thee con-
tinually.
And satisfy thy soul in drought,
And invigorate thy bones:
And thou shalt be like a watered garden,
And like a spring of water
Whose waters fail not.
And they that shall be of Thee, they
shall build the ruins of old:
Thou shalt raise up the foundations of
many generations;
And thou shalt be called, The repairer of
the breach,

The restorer of paths to abide in.
If thy foot shall repose on the Sabbath.
If thou refrain from doing thy pleasure
on my holy day ;
And call the Sabbath a delight,
The holy of the Eternal, honourable ;
And shalt honour it, not doing thine own
ways ;
Not finding thine own pleasure, nor
speaking vain words :
Then shalt thou delight thyself in the
Eternal.
And I will cause thee to ride upon the
high places of the earth.
And feed thee with the heritage of Jacob
thy father :
For the mouth of the Eternal hath
spoken it.

REFLECTIONS ON THE PRECEDING
CHAPTER.

Who shall ascend unto the hill of the Lord ?
Or who shall stand in his holy place ?
He that hath clean hands, and a pure heart,
Who hath not lifted up his soul unto vanity, nor
sworn deceitfully."

(Ps. xxiv. 3. 4.)

Taught by the word of Thy prophet,
I will strive to direct my heart towards
Thee, and to comprehend the conditions
on which I may obtain Thy pardon.

Yes, the prophet has spoken truly;
true repentance is neither in passing
words nor in fruitless resolves; repen-
tance must be shown in the acts of man;
these alone can save him on the day of
judgment.

Frail mortals as we are, we must be
careful lest we judge the ways of God
after our human understanding. When

the Eternal chastises us for faults, His chastisement is not the effect of anger ; and when He pardons our sins, His mercy is not the result of any change wrought in Him by our tears ; when we apply to the Great Creator the terms expressive of our own passions, it is only as aids for our weak intelligence to comprehend the Divine decrees.

We must remember that God is just in all His ways ; He is just above all, and in all. Error brings its own punishment, for he who commits evil must suffer from the evil ; but the penitent sinner will be pardoned, because repentance leads to a better life.

Let us not think that fasting and prayer alone lead to salvation ; nor can we hope for pardon, if repentance lead not to good results, to deeds pleasing in the sight of the Lord.

I beseech Thee, O Lord, fill my soul with desires conformable to Thy will.

He alone is pleasing to God, who puts his whole trust and hope in Him, who

regards happiness as a gift of divine grace, and evil as an expiation for error, or a trial of virtue; who bows with resignation beneath the outstretched arm of God, and blesses the chastening hand.

He is pleasing to God who gives Him his faith and love, proving his devotion by braving the persecution of men and the raillery of the wicked.

He is deserving of pardon who, returning from his errors, obeys the commands of God, whom he seeks in His holy house, where occupied with sacred thoughts, he prays with fervour, regardless of all around.

He will be pardoned who conscientiously performs all the duties of his position, is peacefully disposed, benevolent in judgment, faithful in friendship, honourable in his actions, and who hates falsehood and deceit.

He acts according to the will of the Eternal, who believes that goodness not only consists in merely abstaining from evil, but that active virtue is required.

We must not only help the needy, but must also compassionate his sorrows and sustain his courage ; we must also freely pardon and forget injuries received, remove from our minds every feeling of vanity and pride, every unholy or impure thought ; and, when temptation besets us, we must endeavour to arrest its influence and turn our hearts towards heaven.

And we must likewise remember that the truly penitent strive to atone for the evil done to others, and also endeavour to obtain the pardon of those whom they have offended. It is such a repentance that will be accepted. O God, may my repentance indeed merit Thy pardon. Guide me, I beseech Thee, that I sin no more. Alas ! I fear to fall again from very weakness. Give me strength, O Lord, that I may be enabled to conquer my spirit and control the evil of my heart. Be Thou my help, O Lord.

הזכרת נשמות

IN MEMORY OF THE DEAD.

Sovereign Creator, I humbly beseech Thee, in favour of those who, sleeping in the dust, are now expiating their sins, which the trials and sorrows of human life have failed to cancel. O God, the Source of all consolation, Saviour of all souls, take pity, have compassion on those who suffer from the consuming desire to be united with Thee. Although I recognize and reverence the justice of Thy judgments, yet I beseech Thee to hearken to our supplications in behalf of those suffering spirits. Remember that Thou art their Father, and that all men are Thy beloved children, but remember not the faults which the frailty of our nature has made them commit during their sojourn on this earth. Withdraw their soul from sorrow and suffering, and grant

them, instead, heavenly peace and repose. Vouchsafe to them the blessing for which they yearn; unveil Thy glorious majesty before them, and receive them in Thy holy presence to all eternity.

O Lord, Thou in whose hands are the souls of the living and the dead, I entreat Thee especially for those of my beloved ones who have gone before me into Thy presence [name A B.] I beseech Thee, O God, be merciful towards those beloved spirits, judge them not with rigour, but receive them with Thy paternal goodness.

Remember, O Father of mankind, that the body drags down the soul's noblest aspirations, and that according to Holy Writ "there is no man so perfect as to do good alone, and never commit evil." Grant that the sufferings of earthly existence, the struggle, the agony of death, may redeem their errors and their sins. Receive their souls with love and mercy, and may they repose with those of the holy patriarchs, the founders of the house of Israel.

May they eternally enjoy the contemplation of Thy divine majesty. Amen.

DURING THE PRAYER FOR THE
MARTYRS.

"Surely my judgment is with the Lord.
And my reward with my God."

(Isa. xlix. 4.)

Grant me, O Lord, Thy grace so that I may possess the same strength of faith that animated the martyrs of old, and made them despise all passing joys, for the sake of those of eternity, Neither reverse of fortune, sorrows, calumny, nor persecution could disturb their peace. For suffering they were prepared; it led the way to eternity; each persecution seemed ordained by heaven as a fresh trial of faith, which they knew would win for them everlasting glory. Faith taught them, that only those who do evil are really to be pitied, and not those who

suffer ; therefore did they pity, and often pray for the cruel men who cause their sorrows. Injustice, the greatest barbarities, could never ruffle their equanimity or shake their resolution, for they lifted up their eyes to Thee, and looked on their persecutors only as the instruments of Thy will. Happy are the faithful who unfalteringly have passed through life's thorny road; their griefs are ended, but their joys are eternal.

Spare us, O God, for the sake of our fathers. Sovereign King, remember the sacrifices they made for the glory of Thy name. Thou who showest mercy to thousands of generations in memory of those who have lovingly observed Thy law, remember those of our ancestors who have yielded up life for the sake of their fidelity to Thy holy commandments. Grant us pardon for our sins, in memory of their piety and suffering. Amen! Selah!

PRAYER BEFORE מוסף

“ Lord, look down on us from heaven.”

(Isa. lxiii. 15.)

Father of mankind, if all Thy creatures ought to give Thee thanks in gratitude for Thy numerous blessings, how truly should the Israelite's heart be filled with joy and gratitude, for Thy goodness and inexhaustible mercy, that purify and cleanse him from all sin, if he repent sincerely; thus he appears again before Thee, pure and innocent as on the day of his birth.

If the presence of death is an efficient means of leading us to repentance, let us now, too, remember that the Judge who examines us this day is He who will again judge us when the grave will have claimed our earthly part. Therefore is it on this day, that we should forget the

body, and, whilst abstaining from its nourishment, we must strive to detach ourselves from all worldly considerations, and give up our minds humbly to contemplation, and prayer to the Eternal Judge. We are all equal in Thy presence, O Lord, we are all Thy children.

Merciful Father, deign to receive our repentance, and the penitence which, in all humility, we impose on ourselves. Forgive us the evil we have committed, and preserve us from the misfortune of future sin. Blot out the remembrance of our impurity. Spare, O God of mercy, spare our tender and innocent children from suffering from the effects of our iniquities, and thus sharing in the punishment merited by their parents. Grant us the happiness of rearing them in observance of Thy law, and obedience to Thy holy will. Guard their innocence so that they may be saved the misery of self-accusation, and make them worthy of Thy heavenly blessing, vouchsafed to Israel, of manifesting the Unity of Thy

name, thus spreading truth, enlightenment and civilization among the nations of the earth, by means of Thine immutable Law. Let us rejoice in this sacred and glorious mission, and endeavour to fit ourselves for its duties by a life of purity and righteousness. Aid us, O Lord, in our endeavours, enlighten our minds, strengthen our hearts, and sustain us in our resolves for good. Make us worthy of the privilege of being truly Thy people, a kingdom of priests, a holy nation. May the united prayers of the whole house of Israel, wherever scattered, ascend before the throne of Thy mercy, and do Thou receive their petitions; grant them remission of sin, and hearken unto their supplications. Turn Thou, O Lord, the hearts of the people among whom they dwell, in kindness and mercy towards them, so that there be an end to the bitter persecutions under which they have suffered for so many centuries, for the sake of the Unity of Thy name.

O that the day may speedily approach

when nation shall not war with nation,
when religious prejudice shall have no
sway, when man shall look upon man, of
whatever creed or clime, as his brother,
like himself created in the image of God;
when all shall with one accord acknow-
ledge Thy Government on earth, and pro-
claim the Eternal to be One, and His
name One. Amen.

PRAYER WHEN THE MINISTER RECOM-
MENCES מוסף.

"A contrite heart, O God, Thou wilt not despise."
(Ps. li. 17.)

O Lord, I come trembling before Thee,
scarcely daring to implore Thy mercy.
My God, I acknowledge the enormity of
the sin of disobedience towards my
Creator. I acknowledge my many errors;
and I implore Thee, O Lord, forsake me
not, leave me not to perish. Alas! the
insensibility and obduracy of my heart
increase my fear; I know my sins, and

yet my heart is not touched; it is cold and senseless, when it should be bowed down with regret and anguish. Alas! how is it, that conscience of the enormity of my errors, I do not uproot the evil from my heart. Perhaps I am more guilty even than I think; repentance alone can bring me hope, and this very repentance is wanting.

Help me then, O God, I beseech Thee, let me not be carried away by the stream of evil. Give me strength to recognise and conquer my faults. Thou hast promised, through Thy prophet, to come to the aid of hardened hearts, "The Lord Thy God will circumcise thy heart, and the hearts of thy children, to love thy God with all thy heart, and with all thy soul, that thou mayest live." (Deut. xxx. 6.) Oh! fulfil Thy promise in my behalf. O Thou, the uncreate and only true light, remove the cloud of darkness that now surrounds me. O Lord, open the eyes of the blind who strive to awaken from their blindness. Make me know my sins, and above all

those which custom, the false notions of the world, and my own passions hide from me ; make me feel their enormity, fill my heart with sorrow for having offended Thee, and create within me the desire to live but to atone for the past, and faithfully to fulfil, in future, Thy holy behests. Strengthen me, O God, against false shame ; give me the strength to acknowledge my errors without disguise, concealment, or excuses. Make me ready to perform all that my conscience may require, either in atonement for the past, or in resolution for the future. I need Thine aid, O my God, and thus I cry with the Psalmist, “ Return, O Lord, deliver my soul ! Oh save me for Thy mercies’ sake.” (Ps. vi. 4.)

PRAYER.

To what a fearful state am I reduced through my sins. I have lost the innocence and purity of my soul, perhaps even the rights of a child of God, for I

have become the miserable slave of passion, meriting the anger and abhorrence of my Maker. I have no hope but in Thy mercy. O Lord, enter not into judgment with me.

But, worse than all, I am not fully alive to my position. Perhaps even now I am condemned, yet I do nothing to avert the evil. What blindness! O Lord, grant me Thy mercy, let my weakness plead for me. Save me, O God, save me; fulfil the words of Thy prophet in my favour: "When he will cry to me I will answer him." Amen.

PRAYER DURING THE "ATA HOU."

אתה הוּא.

O King of heaven and earth, look down from Thy throne, and vouchsafe to us Thy blessing. Hearken, O Lord, to our entreaties and our prayer, for they come from the heart. I call on Thee in the hour of my anguish. O listen to me,

as Thou didst formerly to Abraham, Thy pious servant. Give me and mine, give to all mankind, daily bread, tranquillity of mind, peace, and security. Rejoice us with Thy love, grant that we may find grace in thine eyes. May our brief existence be passed in usefulness for ourselves and our kind. Grant me wisdom, a feeling heart, and an understanding mind, so that I may comprehend and observe Thy precepts. Preserve my thoughts from evil, my heart from corruption, my will from weakness. Grant me, (my father, mother, husband, or wife, children, and all whom I love) a long life, embellished with good deeds, blessed with Thy love, happy in Thy blessing, and ennobled by faith in Thee. Amen.

PROMISE OF AMENDMENT.

O God, pardon all our sins, all our infidelities, all our ingratitude. Pardon all our thoughts, acts, or omissions that have been displeasing to Thy divine majesty.

Grant us true contrition ; grant us Thy grace so that we may entertain no feeling of vengeance, or bitterness towards those who may have injured us, even with evil intent. Give us the firm magnanimous will, not to rejoice at their sorrows, or mourn over their joys, or even speak or encourage others to speak evil of them, but let us pardon all who have offended us, as we hope Thou wilt pardon all our offences against Thee. Give us that control over the spirit which will enable us to act with gentleness and charity, even towards those whose conduct is injurious or displeasing to us, and likewise freely to forgive and love our enemies, so that we may pray for them, and do all in our power to become reconciled with them.

הֶאֱחֹז בִּיד מֶלֶךְ מִשְׁפָּט.

[In this prayer are recorded the attributes of God, His goodness, omnipotence, justice, and mercy. He knows the secrets of all mankind ; rewards the just, and punishes the wicked. He is the Eternal Creator of all things, the Arbiter of kings, and the Sovereign Judge of men, who are all equal to His sight. These sentiments are expressed in the following prayer.]

PROFESSION OF FAITH.

I believe in all the truths taught by our sages, in Thy name, and declared in the prayer now repeated. I believe that, to be ranked among the righteous, we must love God above all, and if we would love him, we must faithfully observe His Commandments, and obey His holy Law. To do this, we must avoid the evil example of the world, its vanity and corruption; we must pursue the straightforward road to good, patiently bear the yoke of the Law, and be thoroughly impressed with the words of Scripture,

“The fear of the Lord is a fountain of life,
To depart from the snares of death.”

(Prov. xiv. 27.)

Pardon me, O Lord, for having led a life so little in accordance with Thy holy will! In future I will strive to obey Thy Law, in which alone are to be found words of eternal life. May these be engraven on my heart, and do Thou, O

Lord, grant me strength to practise and teach the doctrines of Thy holy Law, until it shall please Thee to call me hence.

REFLECTIONS.

How solemn must be the scene presented by a whole nation, turning with awe and reverence towards the sanctuary of the living God, joining in thought and feeling in the prayer of the high priest, as he implores pardon for the sins of Israel!

Suddenly, as the name of the Most High is pronounced by the high priest, every knee is bent, every head bowed, and every heart is moved at the name of the Eternal—simply at His name! for the Temple has nought of the pomp of idols; its chief glory consist in the ineffable Name, and in His immutable Law.

As the mind recalls so sublime and touching a solemnity, how we suffer now that it belongs but to the past. For, alas!

what ingratitude, what indignities are now offered in God's sanctuary, in forgetfulness of, and irreverence towards, His behests. How often does our levity add fault to fault, even whilst worshipping Him, and seeking His grace and pardon; and yet the thrice holy name has just resounded as of old; the tables of the Law are even now before our eyes. But our conduct, our worship; have these the same spirit? Alas! no; what insensibility, irreverence, and even profanation are often committed by those assembled in God's holy house.

O God, wishing to amend with all my might, I unite with the faithful among the worshippers, to make atonement. I beseech Thee accept my desire for the recognition of Thy name, its worship and veneration among all mankind. May my heart be filled with such gratitude, love, and reverence towards Thee, that nought can efface or destroy. Amen.

ON THE LOVE OF GOD.

My God, vouchsafe to me Thy grace, so that I may love and devote my whole heart and worship to Thee ; fill my soul with Thine ineffable greatness, and so direct my powers that all my energies may tend to the knowledge and performance of Thy will ; make it my sole desire to please thee ; my greatest dread to incur Thy displeasure, so that I may be ever ready to suffer and relinquish all, rather than do aught against Thy bidding. Grant me a love, full of humility and veneration, by which I may love Thee through all ; through Thy divine commandments, obeying them implicitly ; through Thy councils, following them ; through Thy blessings, receiving them ; with a grateful heart ; and through Thy chastisements, submitting even with resignation. Grant me a perfect love, loving but Thee in all things, and employing all for Thy glory. But uproot from within me all selfishness and love of

worldly vanities, so that my soul, my heart, and my whole being may be filled with the love of Thee alone. For Thou alone, O God, art worthy of illimitable love.

MEDITATION DURING THE READING OF THE
LAW IN THE AFTERNOON SERVICE OF
KIPOUR.

"Alas! for that day is great,
So that none is like it:"

(Jer. xxx. 7.)

What is death? It is an entire separation from all the things of this world. Arrived at this fatal moment there will be for us neither pleasure, nor cares, nor wealth, nor greatness, nor relatives, nor friends. Were we possessed of all the riches of the world they would pass from us; the shroud and the coffin will be all that we shall take with us hence. The last day of this life must come for all; happy is he who can at all times contemplate this period with tranquillity!

How different is the death of the sinner to that of the righteous ! It is true that the righteous must suffer, death ever brings its sting ; but the good man is used to suffering ; austerity and penitence have prepared him for it. The righteous endure with resignation ; their pain is a sort of expiation for the frailties of their lives, and at least it is softened by the bright hope beyond the tomb. They leave this existence, knowing it to be sad and perishable, full of misery, temptation, and danger.

But the sinner--unaccustomed to suffer, or seek refuge in God, loving but himself, his wealth, and pleasures--will suffer hopelessly, and without any mitigation. To what a sad condition is such a soul reduced, to which religion can bring no relief. How terrible to the dying man is the knowledge that he is about to appear before the judgment-seat of his Maker, unprepared for eternity. Yet, God of mercy, Thou hast warned the sinner, for in the sacred Scriptures it is said, " Seek

ye the Lord while he may be found ; call ye upon Him whilst he is near. Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him ; and to our God, for He will abundantly pardon." (Isa. iv. 6, 7.)

But the thought of the future is still more terrible to the sinner, who at once fears to believe, and dreads not to believe in eternity. If he believe, his soul is filled with terror and anguish at the dread future, and if he do not believe, his mind is crushed under the thought of annihilation.

Doubting during life, he forsook the light of truth, and rejected all faith, even whilst combating its dogmas. Yet in the hour of death, faith will awaken and demand the right to be heard, casting an overwhelming light on the futurity of the startled sinner.

But, perhaps, he will return to God, he will avail himself of the unfailing mercy extended to the sinner even to the

last. Yet what can be done in his restless, anxious state; his conscience is so disturbed that he knows not how to act. Overwhelmed with despair, his hopes exhausted, he is cast into that eternity which he still doubts. Yet these doubts fail to console him, since they but teach annihilation.

How bitter is the thought of death to him who has only lived for this world, and has sacrificed all to his earthly desires. But how sweet is it to him who has lived in the fear of God, and in the hope of eternity; he dies, leaving all here without regret, since he loses nothing, for he has never looked on his worldly possessions as real wealth; he has been ever willing to resign all for the love of God.

It is a painful trial to leave parents, friends, and family, but for this he has been long prepared; he knows that it is but for a time, and that they are in the hands of God, who will restore them to him in the future. He looks forward to

eternity; his life is not wholly of this earth; in God he sees a merciful Father, and not a stern Judge. He says with Job (xix. 25.), "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." He hopes, on leaving this life, to be united with his God. Thus death with him is not the end of all, but it is the beginning of immortal life, it is the heavenly refuge after so many storms, his happy heavenly home. Oh, how he who can calmly await such a death must rejoice at having renounced the temptations of the world, sacrificed his pleasures, subdued his passions, and laboured in the righteous cause; what joys must he feel in this glorious assurance, "The death of the righteous is precious in the sight of the Lord." (Ps. cxv.)

Go then, ye righteous, go dwell with the blessed, and take possession of that heavenly inheritance reserved for you! Our God, the God of Israel, the merciful God, will prepare the way, support you

in the agony of the last struggle, and receive your last sigh !

And I also, O Heavenly Father, have been created for this happiness, but alas ! my life, destitute of good works, is but an unworthy preparation for death !

Yet I will hope, O God, in Thy mercy. Help me so to employ the rest of my days as to become worthy of a happy death, forsake me not, but aid me in the fearful struggle, and leave me not to the agony of the death of the sinner. And when my last hour shall have come, have mercy on my soul. Amen.

אִתִּי

SUPPLICATION IN VIRTUE OF THE FAITH

OF ABRAHAM.

O Lord ! Abraham, strong in faith, worshipped Thee, when all nations of the world knew Thee not ; he walked in integrity before Thee, proclaiming Thy

name to all mankind, leading them from the path of error; he deserved to be called the Father of Thy people. Ever ready to perform Thy will, to call on Thee, and exercise benevolence in Thy name, teaching the stranger that Thou alone art God in whom he hath faith, and whom he invoked. O remember this patriarch; pardon our faults in consideration of his faith, and visit us not according to our sins; for his sake pardon us. We hope but in Thee.

PRAYER.

O God, I feel that Thou regardest me with compassion. Alas! how could I offend Thee who art so great, so holy, so dread and omnipotent, how could I violate the just laws of my Creator and my Sovereign, forget so loving and so tender a Father, repay benefits with such ingratitude! Can I find excuses for such unworthy conduct? No! I can but bend

my head, and, confused and trembling, acknowledge the ingratitude of my heart.

O may the prayer by which Moses obtained the pardon of Thy people, and which we now repeat once more, temper Thy justice with mercy.

O God, Thou seest my soul, how I abhor my sins and cast them forth, more for the sake of Thy displeasure than for the pain I merit for their commission. My grief is sincere, O Lord ; would that it were still greater, and that my heart were subdued by the bitterness of repentance. Strengthen, I beseech Thee, O Lord, the resolve I now make before Thee, to do all, suffer all, and sacrifice all, rather than fail in fidelity, I will avoid temptation, and take every means to control my bad desires and evil inclinations. Amen.

AFTER THE CONFESSION OF MINCHA.

I present myself again before Thee, O Lord, to confess my sins. Grant that,

in declaring my offences, I may be filled with grief and shame at having displeased Thee ; and animate me I beseech Thee, with the desire to perform Thy will. Grant that my repentance may strengthen daily, so that I may devote the remainder of my life to the performance of good deeds, the practice of virtue, and that I may be resigned to Thy decrees, whether for joy or sorrow. I know that I deserve misfortune, poverty, sickness, chastisement ; I am full of sin, but Thou art a God of pardon, the source of all mercy, delighting in true penitence, extending Thine aid to all those who draw near to Thee. I call on Thee with a contrite spirit ; help me, O God my deliverer, strength, and salvation. Amen.

THOUGHTS ON THE JUDGMENT DAY.

O how the righteous who have preserved their faith in the Eternal, who have sacrificed every worldly interest to

His will, must rejoice in the presence of the Lord when they appear before Him on the day of judgment!

But what can become of me, who have performed no good deeds, who have made no sacrifices, who have forgotten or neglected the duties of religion, who have lived in indifference, in sensuality and sin! How great must be my confusion and shame when the divine light will expose so much sinfulness and misery, previously so skilfully concealed. The Eternal, who weighs souls according to their worth, and not according to the opinions of men—He who knows and punishes the stubbornness of the haughty, to whom the world renders adulation—He who notes the innocence and purity of those who have lived despised and calumniated among men—He, the Eternal Judge now searcheth my heart. He who judges me to-day will also judge me after death. Then, as at this present moment, I shall be judged as to my fidelity to the divine Law, my actions,

my words, and even my thoughts, on the evil I have committed, or have neglected to prevent, on the good I might have done, or that which I have opposed.

The Lord who will demand an account of every wicked or calumnious word, how can He forget my errors? He who will demand an account of each humiliating word addressed to the poor, How can He forget my acts of unkindness, of revenge, or words of calumny?

Alas! how few would be accounted righteous, were the Lord a severe judge!

My consolation is in the thought that my Judge is the God of mercy, the easiest Master to serve, the most lenient and merciful Judge. If our faults are written in the book of memorial, so also the least merit, the simplest good act, even our pious intentions, are all lovingly written there likewise. He who has blessed all the posterity of Abraham, for a simple act of faith of the patriarch, He who remembers the least act of mercy, the slightest help given to the unfor-

tunate, what blessing will He not reserve for those who devote their lives to the service of humanity, or who suffer humiliation and martyrdom, for the sake of His holy name; He who has regard for a good wish, even if it be without result, what requital will He not bestow on those who have devoted their existence to the glory of His name, and the triumph of true religion!

Let us do our best, and pray that God may hearken to us; if our inattention is involuntary, if our deeds are imperfect, if our resignation fails in consequence of our weakness, if our struggles to overcome error are not always successful, yet our Judge, as benevolent as he is wise, will take these our endeavours into account, for He has witnessed them.

O my Judge, Thou seekest the sinner for his salvation only, therefore will I throw myself on Thy mercy, O Lord, save me, deliver my soul, forsake me not.

AFTER THE CONFESSION OF THE EVENING
SERVICE.

RESOLUTION FOR PERSEVERING IN GOOD.

I seek Thee, O Lord, and avail myself of this solemn day, in order to search the depths of my heart and soul, to examine my life and deeds. May I hope for the remission of my sins ! I implore Thine aid in the performance of my resolve, to expiate my errors by penitence, and to consecrate the remainder of my life to Thy service. Teach me so to control my passions, that I may never be led astray by evil example, the temptations of interest, pleasure, or rank.

Let me experience the joy of a good conscience, abhorring every guilty pleasure, unjust possession, or ill-gotten wealth ; let the love of Thy holy Law be engraven on my heart, O Lord, I live but

through Thy goodness ; would that I might become the humble instrument of Thy benevolence towards my fellow men my brethren, Thy children, and that I could find my comfort in consoling others, in soothing the afflicted and strengthening the weak.

Strengthen me, O God, in my earnest desire for good ; lead Thou my steps, be Thou my protector, defender, and guide, lest I should again stumble, or wander from the path of rectitude. Grant that I may never forget what I have been, and what I merit, nor the promise I now make on this solemn day of Atonement. Amen.

INTERCESSION FOR RELATIVES AND
FRIENDS.

“ Like as a father pitieth his children, so
The Lord pitieth them that fear Him,
For He knoweth our frame,
He remembereth that we are but dust.”

(Ps. ciii. 13, 14.)

O Lord God, deign to hearken once more to my prayer. Not for my sake

alone, do I dread the consequences of sin, but I fear for those dearest to my heart. Pardon, O Lord, and extend Thy mercy and love towards my parents, husband, wife, children, and friends; grant them Thy divine blessing; give them health of body and peace of mind; keep severe trials and bitter grief far from them, and sustain their faith and trust.

Keep these, my dear ones, under Thy protection. O God, watch over them and preserve them yet a long while to my love, and when, at the time appointed by Thee, death shall separate us on this earth, grant that, beyond the grave, we may be united again in Thine eternal abode. Amen.

FINAL PRAYER.

"Save me, O Lord! (Psa. lviii. 1.)

The day is on the decline; this day which has removed the load of sin from my heart; the most sacred day of the year is about to end. I have laid my

soul bare ; I have avowed my errors and weakness ; I have sought Thy pardon, Lord, with sincere repentance ; and the peace which now fills my heart leads me to hope, that I am indeed pardoned and reconciled to my Heavenly Father.

Be grateful, O my soul, for God's merciful kindness. The Eternal is, indeed, a God of mercy and love !

May this solemn day leave a lasting and salutary impression on my mind ; may I, in future, lead a holy, irreproachable life, according to Thy will. Deign to help me, O Lord, in my endeavours to avoid the recurrence of past sins. Assist me to conquer my evil desires, and let conscience be my guide, so that I may be worthy Thy divine grace. Remove sin far from me, and strip death of its terror and anguish, so that with my last breath I may declare the unity of Thy holy name for which I live, and, uttering which, I hope to die.

EVENING SERVICE

FOR THE

TWO FIRST DAYS OF TABERNACLE.

I

How sweet is Thy Mercy, O God;
Thou coverest Thy children with the
shadow of Thy wings, Thou sustainest
them with Thy blessings, Thou art the
source of all life, from Thy light do we
gather enlightenment.

If we feel, each day, the effect of these
consolatory words, they move us still
more on this sacred day, that not only
recalls the protection with which Thou
didst surround our ancestors, but likewise
all the blessings bestowed on us by Thy
paternal hand. Thou hast sheltered us
during the dark tempests of persecution,
as Thou didst shelter our forefathers in
the desert, and didst satisfy their cravings,
and sanctify them with Thine Eternal
Law, so dost Thou bestow the treasures
of Thy love and benevolence on us. Oh

may these proofs of Thine inexhaustible goodness and providence strengthen the faith and trust within us, so that our courage fail not on the day of trial. May this sacred festival strengthen our hope in Thee, for thou hast instituted it for our happiness.

Be Thou praised, O Lord, who sanctifiest Israel by this solemnity. Amen.

II.

"I am a stranger in the earth,
Hide not Thy commandments from me."
(Ps. cxix. 19.)

Omnipotent God! Before revealing Thy holy Law to our Fathers, Thou didst cause them to sojourn in a strange land, and bear the humiliating yoke of slavery. Only through adversity could Israel become a free and powerful people: purified by adversity, they were then worthy of their glorious mission.

Israel ought to belong to Thee alone, should exist but to proclaim Thy name among the nations—should renounce the

world and its pleasures; hence the symbolic law, commanding us to dwell in tents at this period.

Our fathers dwelt in tents in the desert; their blind disobedience long deprived them of the privilege of occupying the Holy Land promised to the patriarchs.

The sacred Scriptures record this, to warn us that we lose the delight of heaven, our real home, when we resist the will of God, when we cling too much to this earth, on which we are but sojourners, and from which the Omnipotent will remove us one day, to bring us to our heavenly home.

Therefore is it that the Israelite must dwell under a fragile tent, that he may remember his earthly pilgrimage, and the eternal habitation awaiting him in heaven, and, strong in hope, he must rejoice with his family during this festival, whilst thinking of a blissful eternity.

AFTER SHEMONA ESRA.

In all Thy laws, O God, I recognise Thy wisdom and bounty. As a father regardeth his children, so dost Thou regard us; under all forms, art Thou revealed to our intelligence, so that we may seek thee in all circumstances, and our souls be raised towards Thee.

Happy the man who clings to Thee! He walks fearlessly on life's rugged way; whilst the unrighteous man, tossed on the tempest of passion and unsatisfied desire, advancing without guide, wanders in the dark ways of sin, and perishes.

Happy is he who comprehends the sublime sense of Thy sacred precepts; lovingly he observes Thy commandments, finding happiness in the performance of duty.

Heavenly Father, in Thee alone we put our trust. Thou art our support and protection. Grant us food for mind and body, as Thou didst sustain our fathers in the desert. Manna fell from heaven,

they had but to gather it. Grant, O Lord, that we may, on this our pilgrimage, through Thy grace, gather nourishment for our souls, until the day when we shall be called unto Thee. Amen.

MORNING SERVICE FOR THE FEAST OF
TABERNACLES.

My God! Thou hast blessed Thy people, and elevated them from among the families of the earth, bestowing on them light and truth, so that they may become a blessing to the generations of the world, as Thou didst promise our father Abraham, in reward for whose piety and virtue Thou hast vouchsafed to his posterity enlightenment, and Thy love.

The descendants of the patriarchs are the children of Thy choice, because their fathers were the first to proclaim the Unity of Thy name. When all the inhabitants of the world raised altars and temples to idols, our patriarchs called on the name of the Eternal, and transmitted

to their children the knowledge and worship of the true God. Whilst idolatrous nations have passed successfully from the earth, engulfed in the abyss of time, Israel still exists to accomplish the sacred mission begun by his ancestors, that of spreading enlightenment and truth through the great idea of Thy unity. Therefore do we render thanks unto Thee, O Lord, and raise our hearts, full of joy and love, towards thy throne. Hearken, O God, to the prayers of Thy people, grant us peace and repose on these sacred festivals which we joyfully celebrate.

Be Thou praised, O Eternal our God, who sanctifiest Israel and the festivals. Amen.

MEDITATION BEFORE THE BLESSING OF
THE CITRON AND PALM.

"The righteous shall flourish like the palm tree."
(Ps. xcii. 13.)

Israel is a living example, unique in history. All humanity is included in its teachings, by which the development of

mankind is illumined. The path of Israel is marked by important events, some of joy, some of sorrow; even the vicissitudes of his life announce and sanction his mission on earth, for God willed that the Israelites' entire existence should be devoted to the proclamation of His unity.

Not one of the ceremonies of our worship should be unproductive to the heart and mind. We have been commanded to take, on this day, the fruit of a goodly tree, a branch of palm, of myrtle, and of willow, and to rejoice. A pleasing symbol and a touching lesson belong to this command of the Divine will.

In raising the "Loulav" on high, we acknowledge that all things belong to God, that it is by His blessing the earth is fertilised; we thus render Him homage for the gracious gifts His goodness has vouchsafed to us.

The different sorts of plants thus united are a type of the equality of all men before God. The lofty palm, the fragrant

myrtle and sweet citron, are not more in His eyes, than is the drooping willow growing on the banks of the humble brook ; the same sun warms them, and the dew of heaven falls equally on all.

Thus does our Heavenly Father embrace all creation with His love. Before Him all distinctions of rank are nought ; His goodness extends over us all. In His unfathomable wisdom, He accords to each being its fitting place, and links one with the other, for mutual support.

Yes, Israel, like to the sacred branches, will be united indissolubly, the rich with the poor, the powerful with the weak, the great with the small, the tie of fraternity and love will one day embrace all mankind. Thus all in Thy holy Law, O God of Israel, has a sense, a signification, a sublime aim ; Thy precepts are not a dead letter, but the symbol of more elevated thoughts. All Thy laws are the teachings of love and charity. How sweet is it, O God, to fulfil Thy will !

Joyfully do I this day perform what

Thou hast commanded by the mouth of Thy faithful servant, Moses. May my obedience render me worthy of Thy blessing, which I beseech Thee to bestow on my family, on Israel, and on all mankind, Amen.

ON PERSEVERANCE IN GOOD RESOLVES.

MEDITATION AFTER THE READING OF THE LAW.

"Blessed is every one that feareth the Lord,
That walketh in his ways."

(Ps. cxxviii. 1.)

How great is the mistake of those Israelites who suppose they are reconciled with God, and have secured their salvation, merely by a sincere and ardent repentance during the sacred days.

Although they may have been received in the grace of God, they have not done anything for themselves, or Him, if they do not persevere in the performance of good resolves and deeds of piety. What would they think of one of their servants,

were he to promise to correct his faults and repair his negligence, and yet fall daily into the same errors? Still such is the position of those who, full of devotion on the day of reconciliation, yet fall, immediately after, into error and sin.

This is what is said to such weak minds, "You were in a state of sin, removed far from God, meriting His anger and chastisement, yet the Eternal arrested you in your progress, recalled you and received you with mercy and tenderness. For so much grace and mercy, what gratitude, what love, ought you not to feel towards Him! What fidelity, constancy, and devotion to His service!"

If after so much mercy and so many benefits, you were still to forsake, to offend, and revolt against Him, would you not consider yourselves unworthy of life? Yet this is what you do on leaving the house of God, after all the promises of amendment made on the day of Atonement; what hope have you for the future! In failing in the performance

of your promises, you lose all the merit of your past repentance and your prayers, and thus become unworthy the mercy of God. Ought we not, then, to strive our utmost in the path of righteousness ?

My God and sovereign Protector, Thou hast extended Thine inexhaustible mercy towards me ; my most ardent desire now is, to remain faithful to Thy behests.

Enlighten me, sustain me in my determination, and help me to carry out my good designs.

Grant me the strength of mind and wisdom promised by Thy prophet, for only at Thy hands can I receive this blessing.

I will remain true to my faith ; I will serve the one God, who is ever great, ever good, ever holy and perfect, to whom alone my heart and worship are due.

Our holy Law is the only unerring guide to light, and leads us on ; for truth never changes.

With the warning of death ever around, ought we not to keep a constant

watch over ourselves? I know I have all to fear from my weakness; therefore I must exercise all possible vigilance over my actions, my senses, my inclinations, my heart and passions.

I feel, also, that I must avoid illusions and temptations. I must raise myself above the judgment of men, the discourse of the impious, and the opinions of the world.

Fatal dread of sarcasm, how many has it led astray! A word of raillery or irony might destroy all my best plans. Alas! when will such paltry considerations be unheeded?

Near Thee, O my God, in Thy sacred Scriptures, in Thy holy temple, in prayer and meditation, will I gain the strength necessary to enable me to rise superior to human misery and sin.

Depart not, O my soul, from these sources of life and salvation. Take refuge in the love of the Eternal, strengthen thyself in faith, and persevere in the path of righteousness and eternal life.

In Thee, O my God, do I put my trust ;
 give me a firm will and holy zeal, so that
 I may sin no more. Amen.

PRAYER WHEN THE MINISTER REPEATS

THE SHEMONAH ESRA IN MOUSAPH.

"Serve the Lord with gladness." (Ps. c. 2.)

My God, and the God of my fathers,
 this day awakens within me the memory
 of the blessings Thou hast vouchsafed to
 Thy people from the earliest times. Freed
 through Thine omnipotence, instructed
 by Thy truth, fed by Thy bounty, our
 ancestors lived for forty years in a barren
 wilderness ; their food fell from heaven,
 and water gushed from the rock for their
 use.

Thou didst protect them, O Lord, amid
 the dangers of their pilgrimage ; it was
 Thy loving kindness which led them
 towards the fertile land promised to their
 ancestors. And Thine acts of grace, O

God, which have never failed their children, are daily renewed for us; each day brings its blessings, each moment of life is a gift of Thy love. By Thy bounty, dew and rain fall to fertilize the earth, dispensing abundance and joy.

Thine alone be the glory and praise, O God. On this feast of Succoth, we appear in Thy temple with the palm-branch and citron, to render Thee thanks for the productions of the earth, and to offer Thee the best fruits of Thy gifts. We rejoice in Thy benefits, O our Father, and, according to Thy divine precepts, we share our portions with the needy, who have not been fortunate enough to sow, or reap. Thus these sacred days sanctify us and strengthen our faith in Thine eternal providence, and our love towards our fellow man.

Thou, O Lord, who delightest in our felicity, Thou who enjoyest peace and happiness, may this day be devoted to Thy service, and the performance of Thy will. May my joy be untainted by any

unholy gratification, may it be pure and innocent! Sanctify me, O Lord, sanctify all Israel, so that we may set our hope and glory on the fulfilment of Thy Law, and our happiness in the worship of Thy holy name. Amen.

MEDITATION WHILST THE LOULAV IS
BEING CARRIED IN PROCESSION.

"A day in Thy court is better than a thousand other days."
(Ps. lxxxiv. 10.)

Most holy God, through Thy divine bounty have we witnessed the beauties and wonders accompanying the return of spring—a type of the resurrection. The seed entrusted to the earth has produced a hundredfold, fructified by the genial heat of summer, and ripened by the fervent autumn-glow, to make way for the general torpor of nature, which will again awaken, and spring forth anew: so that each season, each day, affords proof

of Thy mercy and goodness. Thus from the book of Nature may we receive lessons—the rising and setting of the sun, the change of seasons, offer a true picture of human life.

Man, like unto the tender plant in spring-time, is weak and delicate; he grows and strengthens, if passions come not to corrupt and stifle him with their fatal embrace. Good works and noble results are the sweet fruit produced in the autumn of his days; at length he sleeps in life's winter, to awaken at the voice of the Supreme, the Eternal Judge.

The weakness of our nature, and the death awaiting us, do they not fill our hearts with bitterness and dread, poisoning all the joys of existence? Yes, the thought of death must be fearful, indeed, to those who attach all ideas of happiness to this earthly existence, unmindful of its nothingness. But why should the thought of death have any dread for us? Is it not the end of our sad trials here below? Will it not gather us to our fathers, and

unite us with all those whom we loved on this earth, and with our great Creator and common Father?

This earth is but a tent in the desert; my body is but the fragile tenement of my immortal soul, which will joyously return to its eternal home, where God will mercifully receive it.

PRAYER.

From Thy works, O God, do we learn wisdom and love. Fit my mind, I pray Thee, Lord, to their proper contemplation, so that I may derive useful lessons from their study. Elevate my soul, and enlighten my understanding for the right appreciation of Thy wonders and mercy, Amen.

הושענא רבח'

HOSCHANA RABBA.

Whilst the Hoschana is repeated the following may be read.

REFLECTION.

"But ye shall die like men." (Ps. lxxxii. 7.)

Our existence is frail, like the willow branches in our hands, and our hours pass rapidly, like the leaves which are now so green, but will shortly become faded and will decay.

In the midst of festivity and enjoyment the Law reminds us of the shortness of life, so that the consciousness of our weakness and impotence may teach us humility.

Of what can we boast, and towards whom can we bear ourselves proudly, when we consider what frail beings we

are, whom a breath can cast down into the dust whence we were taken !

But my soul, Lord, bears the impress of Thine immortality, Thou didst create it in Thine image ; for its sake I beseech Thee to preserve my life from sin, that would sully the purity of my soul.

Teach my heart virtue and humility, so that it may not presume upon riches or plenty, and forget that it is to Thee, O my Father, I owe all joy and prosperity.

But, if it be Thy will to try me with privation and grief, give me, O God, the strength to bear these trials, so that my sufferings may become sanctified through my resignation and humility, and by patient submission to Thy decrees.

Hold me under the yoke of Thy Law, and grant me grace to deserve Thy mercy now and for evermore, through obedience to Thy holy commandments. Amen.

שמיני עצרת •

FINAL FESTIVALS.

SHEMINA ETZERETH (FEAST OF THE
EIGHTH DAY.)

“Thou givest them ; they gather :
 Thou openest thy hand ; they are filled with good.”
 (Ps. civ. 28.)

God of goodness ! behold we are now celebrating the sacred day which concludes this solemn season. Be Thou praised, O Lord, we thank Thee, for the institution of these sacred days, to be passed in holy joy for the refreshment of the body and the salvation of the soul. “Thou shalt rejoice on this festival.” These are the words of Thy Law. Thus doth Thy holy will design that we shall receive Thy blessings in peace and joy. Yet we must not allow our hearts to be

enslaved by earthly pleasures, lest in their enjoyment we forget the Author of all. Thou dost remind us that Thou dwellest in our midst, that our joy should be manifested before Thee in actions of grace, piety and benevolence, as expressed by the Psalmist, "Serve the Lord with gladness, appear before Him with songs of joy."

"But come not with empty hands before the Lord," says Holy Writ.

To serve Thee according to Thy precepts shall be my greatest delight, to strive to imitate Thy goodness my sweetest enjoyment. When clad in my festal garments I will remember the misery of the poor, and by clothing these I will make them participate in this joyful festival. When I see plenty around me, faithful to the hereditary customs of Israel, I will extend hospitality to the stranger, and give with a liberal hand to the needy, regardless of his creed; and with the widow and orphan will I share a portion of my means. But if it be Thy

will that I should live in indigence, my consolation would be found in the observance of Thy Law, and the remembrance of the blessings promised in eternity.

Vouchsafe to me Thy grace, O my Father, and the power of doing good, whatever my condition in life. May the hymns which we now address to Thee be acceptable in Thy presence. Hallelujah.

ON THE VANITY OF EARTHLY POSSESSIONS.

I gathered me silver and gold, and the peculiar treasure of kings and of provinces and behold, all was vanity and vexation of spirit and there was no profit under the sun."

(Eccles. ii. 8, 11.)

I will withdraw my mind from worldly things, and listen to the voice of conscience. Does wealth bring contentment? Is it not often accompanied by a thousand bitter disappointments? A void remains; and, without knowing why, we sigh for a higher and more solid happiness. Thus the possession of riches is not, cannot be the purpose of existence, since it does not

bring happiness. If even real satisfaction, or true joy resulted from the possession of wealth, would the desires of the heart be then at rest? Should we not, on the contrary, feel secret grief at the knowledge of this happiness being so fleeting; that in a few short years, or a few days perhaps, death must come to take us from all? Ye passing joys and illusory possessions, ye are not the aim of existence. My heart, with its aspirations towards eternity, feels created for permanent good, In all around, O God, Thou hast given visible signs; on my own heart even hast Thou imprinted traces indicating that I am not created for this earth alone, nor for its hollow wealth. I acknowledge and adore Thee, O Wisdom supreme! I will not repine, O infinite Mercy, at the obstacles which oppose the acquisition and preservation of riches, for I know the bitterness attendant on their possession, the void and vexation of heart they produce, and the rapidity with which they are exhausted. Thou wouldst wear

me from them, so that my desires may be only for the more solid blessings of eternity. Enlighten me, O God, by these bitter though useful lessons. Alas! if all my wants were satisfied, were I to succeed in all my designs, to enjoy only pleasure and luxury, I should forget the true aims of life in the repose of false happiness, until awakened by death, when the phantom joys would fade, and nought would remain but horror, at the neglect of the true end for which I was created.

THANKS FOR THE THE HARVEST,
AND PRAYER FOR A FAVOURABLE WINTER.

Almighty Father, by whose will all nature is controlled, be Thou praised for the blessings Thou hast shed over the earth and all Thy creatures.

All things exist through Thy will. Thou causest food to spring forth and ripen, to afford nourishment for all living. Without Thy blessing man would exhaust himself in vain endeavours, and the earth

would remain barren. But Thou regard-est Thy creatures with mercy; Thou causest the clouds to water, and the sun's heat to penetrate our lands; thus the soil, fertilised by Thy blessing, yields abundance and joy to Thy children. If, to punish us, Thou dost withdraw Thy blessing for a season only, all hearts are filled with terror and anguish.

O, our Father, cause dew and rain to fall, grant us abundant crops, bless our harvests, and preserve all vegetation.

Bless the labours of Thy children, so that they may be exempt from misery and affliction, and yield happiness and plenty to all. O Father, Thou who watchest, with constant love, over all Thy creatures permit me now at the commencement of a rigorous season, to solicit Thy paternal care for me and mine. I do not ask Thee for wealth or superfluity, but for daily bread, necessary raiment; and above all, O Lord, grant me the strength to gain these by my daily labour, now and for ever, through Thy blessing. O, my

Father, remove misery far from me and mine, grant that neither I, nor those dear to me may ever be necessitated to receive alms from man. O Thou who sustainest all Thy creatures, Thou wilt not withdraw Thine aid from me. Blessed be Thou, O God, who suppliest the wants of all Thy creatures. Amen.

שמחת תורה •

ON THE DAY OF THE REJOICING OF THE
LAW (SIMCATH THORA).

"This is the day which the Lord hath made,
We will rejoice and be glad therein."
(Ps. cix. 24.)

All hearts are raised in gratitude towards the Lord, who hath bestowed on Israel the glorious gift of the holy Law. Our temple and homes resound with songs of joy. We sing in memory of Moses, the greatest of our prophets, we commemorate the piety of God's faithful servant. This festival is in honour of the

Law, which the Eternal gave to Moses, for him to deliver to Israel.

Our joy is pure, for it is holy, of more worth than all the riches of the world. This Law is the banner, the strength, the glory of Israel, the pledge, testimony of the alliance of the Almighty with the posterity of Abraham.

Happy the people possessing such an inheritance, and worthy of preserving it!

O our Father, may Thy Law be ever in our midst. May it be the light of our minds, the joy of our souls, and the source of our salvation. Complete Thy work, O Lord, permit us soon to proclaim its truth from east to west, so that Thy word may resound through all empires and in all hearts, and become a blessing for all the nations of the earth. Amen.

CHANOUKA חנוכה

FEAST OF THE MACCABEES (THE 25TH
KISLEV).

This festival is held in commemoration of the victories of the people Israel under the Maccabees and of the re-establishment of the worship of the Lord. It lasts eight days, labour is permitted, the consecrated lamps are lighted each evening, each morning Hallel is said, with the usual daily service, and in the Shemonah Esra (after sixteen) the following is introduced:—

עַל הַנִּסִּים •

We render Thee thanks, O Lord, for the wonders Thou hast performed in our favour, for having sustained our ancestors in their combats, and for their final deliverance.

In the time of the high priest Matthias, and his sons, of the Asmonean

family, the ruthless Greeks rose against Thy worshippers, to make them violate Thy Commandments and forget Thy Law. But Thou, O merciful Father, didst embrace their cause and defend their rights. Thou didst deliver up the strong to the weak, the multitude to the few, the impious into the hand of the righteous, the proud and presumptuous unto those who humbly observed Thy Law. Thou didst bring glory to Thy name on earth, and strength and liberty to Thy people Israel. Then did Thy children return to Thy Temple, purify Thy sanctuary, and relight the lamps in Thy sacred courts. To commemorate which, they instituted the eight days of Chanouka, for the praise and glorification of Thy name.

PRAYER ON LIGHTING THE LAMP OF
CHANOUKA.

Be Thou praised, Eternal our God, King of the universe, who hast sanctified us with Thy Commandments, and ordered

us to light the lamp of Chanouka (dedication.)

BeThou praised, Eternal our God, King of the universe, who hast performed miracles in favour of our fathers and of us, in former times, and in our days.

PRAYER FOR THE FEAST OF CHANOUKA.

“ Behold the eye of the Lord is upon them that fear Him,

Upon them that hope for his mercy.

(Ps. xxxiii. 18.)

Merciful Father ! Protector, Shield of Israel. Thy numerous miracles to save our fathers from oppression and tyranny, testify Thy love towards the descendants of the patriarchs. They often offended, and Thou didst chastise them, but Thine anger was not lasting ; for when they returned from evil and implored Thine aid, Thou didst mercifully deliver them.

Tradition thus relates our deliverance from the hand of Antiochus.

This Syrian king endeavoured to force our fathers to renounce their God, and

violate His Law. Irritated by their resistance, this vain and insensate prince set no bounds to his cruelty. Numbers of our fathers perished as martyrs. Neither age nor sex were spared. Old men, women, children, all perished courageously, faithful to Israel's belief. Antiochus seemed as though he would defy God, even in His temple, which he daringly profaned. Animated, O Lord, by Thy love, supported by faith in Thee, Thy people defied and attacked the numerous army of the Syrians, and soon, to the sound of hymns, did Israel victoriously enter the Temple. After purifying it from profanation, they celebrated the feast of Consecration with hymns and acts of grace, and they once more lighted the sacred lamp.

The remembrance of the triumph of our ancestors is preserved by means of this festival. When we see the sacred lights, its memory is renewed in our minds, and our confidence and trust in God are strengthened. Help us, we be-

seech Thee, O God, as Thou didst help
our fathers; Thou art ever the guardian
of Israel. Amen.

תענית אֶסְתֵּר •

PRAYER FOR THE FAST INSTITUTED BY
ESTHER.

“ The Lord God is a sun and shield :
The Lord will give grace and glory:
No good thing will He withhold
From them that walk uprightly
(Ps. lxxxiv. 12.)

God of my fathers, Thou alone art
omnipotent, and Thy mercy equals Thy
power; thou alone are just, and Thy
goodness equals Thy justice.

Holy God, whom I adore, receive as
an offering the fast which I impose on
myself, this day, in commemoration of
the devotion of Esther, the poor captive
whom Thou didst raise to a Throne, for
the sake of Thy people.

Her confidence in Thee gave her

strength and courage ; in Thy love she put her trust. Animated by faith, she was ready to sacrifice her life for the sake of her unhappy brethren. Submissive to Thy will, she prepared herself by fasting and prayer. Saying : “ If I perish, I perish.”

How strong are those who put all their hope on Thee, O God ! Inspire me, Lord, with the like piety and devotion. Make me, as Esther, ever ready to give my blood, and my life for my brethren, faith and country, so that neither the seductions of fortune, nor the pomp of rank may shake my fidelity in the faith of my ancestors. And may my heart seek its strength and support in Thee alone ; for Thou, O Eternal, art our support and Saviour.

PURIM (פִּרְיִם)

COMMEMORATION OF THE TRIUMPH OF
ESTHER OVER HAMAN, AND OF THE DE-
LIVERANCE OF ISRAEL.

*The conclusion of Esther's Fast in the eve
of Purim (13th Adar). The usual evening
service is said, introducing after 16 of
the Shemona-Esra the following prayer.*

עַל הַנִּסִּים •

We render Thee thanks, O Lord, for the
wonders Thou hast performed in our fa-
vour, for having sustained our ancestors
in their struggles, and for their final
deliverance.

In the time of Mordecai and Esther, at
Shusan, in Persia, lived the impious Ha-
man. He wished to destroy all the Jews,
young and old, women and children, on
one day, the 13th of the month of Adar.
But our merciful God frustrated his pro-
jects; and he and his sons ignominiously
perished.

PRAYER.

"Let Israel hope in the Lord;
For with the Lord there is mercy
And with Him is plenteous redemption,"
(Ps. cxxx. 7.)

My lips can but feebly express what my heart feels, of gratitude and joy on this day, the anniversary of a great deliverance. How often has it not realized the words of the Psalmist :

"If it had not been the Lord who was on our side,
When men rose up against us ;
Then they had swallowed us up quick,
When their wrath was kindled against us ;
Then the waters had overwhelmed us,
The stream had gone over our soul :
Then the proud waters had gone over our soul."
(Ps. cxxiv. 2, 5.)

Thy people escaped from their oppressors, for Thou, omnipotent Creator of heaven and earth, wast their help. In all times, and in every place, hast Thou protected us, O our Father, in all times

hast Thou raised up, for our deliverance, men invested with power and dignity. Thus, this day not only recalls the triumph of Israel over Haman, but likewise every event in which divine Providence has saved our ancestors from oppression, and turned their affliction into joy, and their cries of distress into hymns of gratitude and praise. Yes, Thy people, Lord, are living witnesses of Thy love. Happier times have succeeded those days of hatred and persecution. The voice of our universal Creator has penetrated and softened the hearts of all His children. Israel now finds brotherhood in the descendants of his former oppressors.

May the remembrance of the misery our fathers endured call forth our gratitude and love towards this land of our adoption, and its government, which so fosteringly shelters us, and allows us the privilege of practising the rites of our holy faith, and publicly performing its worship.

Praise be to Thee, our God and Saviour,

may our acts of grace be acceptable to Thee, who in Thy mercy hast granted us peace and security in this country; and may our hearts turn with charity and love towards all men—our brethren.

Be thou praised, Eternal, our God, for the miracles Thou hast performed for our fathers, and for the protection now accorded to their children. Amen.

PASSOVER. • פסח

INSTRUCTION.

In commemoration of the departure of our ancestors from Egypt, the feast of Unleavened Bread is celebrated on the 15th of the month Nissan. Gratitude to God for His miraculous deliverance, as also for the help He has at all times vouchsafed to Israel; confidence in the continuance of His aid, which alone can preserve us in

future; the remembrance of Israel's mission, the propagation of the idea of God's unity: such are the thoughts which ought to occupy our minds during this festival. In commemoration of the privations our ancestors endured at their deliverance, it was commanded that unleavened bread should be eaten during the Passover.

PASSOVER-EVE SERVICE.

PRAYER FOR THE TWO FIRST NIGHTS OF
PASSOVER.

“Remember His marvellous works that He hath done
His wonders, and the judgment of His mouth;
O ye seed of Israel, His servant,
Ye children of Jacob, His chosen ones.
He is the Lord of our God,
His judgments are in all the earth.”

(1 Chron. xvi. 12—14).

God of glory, Thou alone art great and good; all help comes from Thee alone, and all the power of the universe cannot destroy that which it is Thy will to pre-

serve or annihilate that which it is Thy will to save. Thou art the sovereign Lord of all, of the powerful as of the insignificant, of nations and of kings; all must combine in fulfilling Thy holy will, for even the unrighteous must contribute towards the deliverance and salvation of those who put their trust in Thee.

Thus did the cruel tyranny of the Egyptians call forth Thy mercy in favour of the descendants of Israel, so hardly dealt with during centuries of oppression and misery; but, when Providence willed their deliverance, all obstacles were overcome; their oppressors trembled, and even besought their former captives to intercede with the Lord for them.

The waters of the sea divided, that the chosen people might pass through, dry-shod. Israel, raised and invigorated through Thy spirit, on quitting the land of bondage, became a missionary people, proclaiming among all nations the name of the Most High.

This day, O Lord, recalling so many

miracles, strengthens my faith, and fills my heart with love and veneration.

Remembering the misery of our fathers, I can appreciate the blessing of living in freedom in this happy land, which grants us protection, and liberty of public worship.

On this day, above all, do I feel the sublime conviction of having been created in Thine image, O my God ; for I experience a joy in which my body has no share. All thoughts of self-love, envy, pride, and ambition, seem removed, giving place to sentiments of devotion and piety. I look on all men as brethren, children of the same God, and in the fulness of my heart I exclaim, " Let the needy and the stranger come and celebrate the Passover with me, let those who are in distress come and break bread with me."

What delightful emotions I experience in the celebration of this festival—the witness of Thine everlasting solicitude. From Thee, from Thy goodness, emanate the sentiments now filling my heart ; Thy

law of love it is which inspires generosity and benevolence.

O God, source of all that is great and good, preserve, I beseech Thee, in my soul these sweet affections, which so greatly conduce to happiness ; bless me and my brethren now assembled to sing Thy praise. Accept our prayers, and watch over us, as thou didst watch over our fathers. Amen.

PASCHAL EVENING

PRAYER BEFORE SITTING AT TABLE.

Be Thou praised, O Eternal, King of the universe, who hast sustained us alive, and permitted us to witness this solemnity.

RECITAL OR LECTURE.

"And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt."

(Exod. xiii. 8.)

Our Father and our Lord, the memory of the past, the memory of Thine innumerable benefits, conferred on our ances-

tors and on us, is especially awakened on this solemn occasion, and fills our hearts with gratitude in contemplating the events accomplished so many centuries back,—the severe trials our ancestors experienced, and the wonders Thou didst perform for their redemption, strengthen our faith and trust, and we are convinced that, were such cruel trials now to menace us, or our children, Thy mercy would not fail us, Thine omnipotent arm would be again stretched forth to save.

Thou didst cause the light of revelation to shine on Abraham, and Thou didst promise to Jacob our father that his children should become a blessing to all the nations of the earth. How wonderful are Thy ways, and how profound are Thy designs, O God! Thou didst ordain that Joseph should be led as a slave into Egypt, so that he might save from famine the very brothers who had sold him. He was torn from his father's house, that he might one day become its support and glory. Joyfully the sons of

Israel journeyed into Egypt, not thinking they were setting forth to meet slavery for their children ; for Thou in Thy wisdom didst decree that the descendants of Abraham should be led on to liberty through oppression, to light through darkness ! Thou wouldst unite them by a common affliction, that of bondage, so that they might become strengthened in faith. And when the time appointed by Thy wisdom came, Thou didst hearken to their groans, and free them, that they might be prepared for the great boon awaiting them on Sinai. But it was necessary that a great deed should be accomplished, and that the name of the Eternal should be heard by all the people of the earth. Thou didst choose, for Thy prophet, one of those very children whom the cruelty of the Egyptian king had doomed to perish in the waves ; but Thou didst save him to perform Thy will, and to proclaim Thy name to all the earth. He who walked free, amid his enchained people, felt for their sorrow and humilia-

tion more than they did themselves. Unable to conquer his indignation, he was compelled to flee to the desert until the time came, when it pleased Thee to make him the instrument of Thy will, for the overthrow of the tyrant, oppressor of Thy worshippers. What is man before Thine omnipotence, O Lord? Thou givest victory to the weak, and the powerful of the earth are crushed, as soon as Thou dost turn away Thy face. With but the shepherd's crook in his hand, the prophet approached the city of the Pharaohs, to oppose the formidable king, at whose look thousands trembled. It was Thy strength sustained the heart of Moses. Thy light animated his countenance, and Thy word flowed from his lips. Then was the pride of Pharaoh humbled before Thee, and, at the word of redemption, Israel threw off the oppressive yoke, and advanced in freedom and faith towards Sinai.

Who can measure the blessings and grace dispensed to man ! Thou didst give liberty to the slave, O Lord ; but this was

the least part of Thy mercy. After having freed Thy people in a miraculous manner, Thou didst save them a second time by Thy revelation; their eyes were opened to light, their ears to truth; they were delivered from error, and they received at Sinai that imperishable inheritance, which is to be transmitted to the last of their descendants. We are now before Thee, O Lord, the inheritors of that liberty Thou didst grant to our fathers, the inheritors of that truth Thou didst teach them through Thy prophet. Grant, O God, that this inheritance may ever be our most sacred possession, that we may preserve Thy Law as our most precious wealth; that for its truth, we may be ever ready to sacrifice the riches and honours of this world, so that we may be able to transmit it to our children, as pure and inviolate as when it was received by our fathers. Grant that, in deep faith, we may recognise and acknowledge that there is no liberty without the light of Thy truth, and that those who

walk in the darkness of error and irreligion are the only true slaves.

May the assurance of Thy support strengthen our confidence in Thee, O Lord, so that we may not, in any circumstance of life, fall into a state of despair and despondency, for Thou art the God of mercy, and Thy truth and omnipotence will last from generation to generation. Amen.

PASSOVER MORNING SERVICE.

WHILST THE MINISTER REPEATS

SHEMONA-ESRA.

"That the generation to come might know,
Even the children which should be born ;
Who should arise and declare them to their children :
That they might set their hope in God,
And not forget the works of God,
But keep his commandments."

(Ps. lxxviii. 6, 7.)

God of Israel, the solemnity of this day brings joy to my heart, and my soul is raised towards Thee, filled with desire to declare the greatness of Thy name ; for this festival, recalling as it does the

miracles wrought for our deliverance, reveals Thine omnipotence and everlasting love. Faithful to the remembrance of Thy miracles, our fathers bequeathed to us their faith in Thy providence, and we, in our turn, hand down to our descendants this rich inheritance, the source of our support and salvation. We will relate to them the account of the wonderful redemption of our fathers, whom Thou didst withdraw from bondage, as Thou hadst promised unto our holy patriarch Abraham.

Thou didst exercise justice against those who abused their power; for Thou art the God of the oppressed. The groans of our unhappy fathers reached unto Thee, and, witnessing their misery and affliction, Thou didst raise up a liberator, girt with Thy strength, and inspired with Thy spirit. At the voice of Thy servant Moses, the judgment of Heaven fell upon the haughty Egyptian, his power faded before Thy wonders, and Israel escaped from bondage.

Creator and Ruler of the world, Thou wilt ever be the Protector and Saviour of Thy people Israel, and until the end of ages will their descendants glory in Thine aid, and address their songs of gratitude to Thee, as did their fathers on the happy day of their deliverance. In all generations will we celebrate this solemn festival, the glorious memorial of Thy divine protection!

Submissive to Thy commands, we eat unleavened bread and bitter herbs, to remind us of the misery of our ancestors, and the bitterness of their lives; and our hearts are thus drawn compassionately towards the unfortunate.

O my God, Thou who didst deliver our ancestors, protect us from a still more fatal bondage; help us with Thy grace, to break the yoke of our evil passions, which remove us far from Thee. Second our efforts, grant us Thine aid to free our souls from evil inclinations, those disgraceful chains which degrade and pervert the noble nature of man. Inspire

us with sentiments of pity, charity, and love, and as we have caused all leavened bread to disappear from our homes, grant that we may be enabled to cast forth the leaven from our hearts, all hatred, and every evil sentiment.

May our confidence in Thee, O our Father, be our support and our guide, like the pillar of fire which illumined the way of our fathers through the wilderness, so that Thy heavenly blessing may rest on us and on our children, to the last generation. Amen.

SUBMISSION TO THE WILL OF GOD.

"The sacrifices of God are a broken spirit:

A broken and a contrite heart, O God, Thou wilt not despise."

(Ps. li. 17.)

Heavenly Father, I come to humble myself before Thy throne. From the tumult of the world and the cares of life I approach Thy sanctuary to learn Thy will, and what is pleasing in Thy sight. Deign, O Lord, to teach me, so that I

may perform my duties; give me the required strength, so that I may fulfil them with the docility of a faithful servant, and with the love and submission of a child.

Support me, so that under all circumstances of life I may submit with resignation to Thy will, and that, happen what may, I render homage and glory to Thee. Grant also, O Lord, that all men may recognise at last Thy divine Law, forming but one family, to fulfil Thy behests. Be Thou praised, O Lord, who hast sanctified us with Thy commandments.

MEDITATIONS DURING THE READING OF
THE LAW.

ON IMMORTALITY.

"And ye shall know that I am the Lord
When I have opened your graves, O my people,
And brought you up out of your graves."

(Ezek. xxxvii. 13.)

When, at the breath of spring, nature
casts off her robe of death, when, at the

spring-feast of Passover, religion invites us to the commemoration of Israel's freedom, my mind is carried to the contemplation of another deliverance—of that in which the soul, freed from the bonds of the body, will burst immortal from the trammels of the grave, and soar towards the dwelling-place of the Most High.

How sweet is this hope, elevating the thoughts, sanctifying the actions, and bringing consolation in affliction:

“I shall not die, but live,
And declare the wonders of the Lord.”
(Ps. cviii. 17.)

From these words, man learns his noble destiny; henceforth, he will dread the dishonour consequent upon the vice, the degradation attending the thralldom of the passions, and the impurity contracted by clinging to earthly things. Immortal as he is, he will cultivate only elevated sentiments, pursue glorious designs, righteous projects, and upright conduct. He must feel ashamed of setting value on

the external advantages of wealth and rank, and the adornment of the person. Why do so much for the body? The dust shall return to the earth from whence it was taken, but the spirit will return to the God who gave it. (Eccles. xii.) The thought of our immortality consoles us in all our sorrows, however great; and in the course of this varying life, how often must we not revert to the reflection:—"Man born of woman is of few days, and full of trouble." (Job xiv. 1.) There is in life, which is in fact but a long dying, so much calamity, so much sorrow, that nothing is more fitted to alleviate our misery or soothe our regret, than the certainty of a future state. It signifies but little, after all, whether in this life we are happy or unhappy, rich or poor, sick or well, great or little, when we know this is but a fleeting existence, leading to eternity, towards which all our aims, all our desires should tend.

"For Thou wilt not, O Lord, leave my soul in the grave,

Thou wilt not abandon Thy pious one to corruption;
Thou wilt show me the path of life,
In Thy presence is fulness of joy,
At Thy right hand eternal delight."

(Ps. xvi. 10.)

This happy time will come, but whilst awaiting it, amid the clouds of adversity, we must be animated with, and find support in, the hope that eternity will be our portion; whilst living on this earth, let us remember that we are made for heaven; even during this our pilgrimage, a heavenly land awaits us. Although we are now on the troubled sea of life, we shall at length enter a haven of peace and rest.

Then must we wean ourselves from all here below, and amid trials find consolation in the thought that they will have an end; we should not attach ourselves to wealth, for we must yield it up. And what do we leave in quitting this world? Thou, O Eternal, wilt crown my hopes; my thoughts and desires are for a glorious immortality. O God, how shall I become

worthy of it! Help me, I beseech Thee, that I may cast off my impurities; help me that I may fit myself for eternity; and when my hour shall come, do Thou receive me in Thy mercy. "For I know that my Redeemer liveth, and that in the end He will raise me from the earth." (Job xix. 25.) Amen.

ADDITIONAL SERVICE FOR THE TWO FIRST
DAYS OF PASSOVER.

PRAYER FOR GOD'S BLESSING ON THE
HARVEST.

"He causeth the grass to grow for the cattle,
And herb for the service of man."
(Ps. civ. 14.)

Provision is made for all creatures through Thy mercy, O Lord. The lion finds his prey, the ant the grain to nourish it; even the worm is not forgotten. But man must labour and earn his bread by the sweat of his brow. Confiding in

Thy care, he entrusts the seed to the earth, and awaits from Thy hand a blessing on the fruit of his toil. Heat and cold, rain and dew to fertilize the earth, all come from Thee. But from Thy hand also come storms and tempests, cold and blight, or parching heat, often destroying the most promising hopes. In vain are man's strivings, if Thy Divine hand bestow not its blessing.

Therefore, at this season we turn towards Thee, O Lord, and implore Thy blessing on our labour. Send us rain and heat in their due seasons. Preserve our fields from blight, so that the seed sown in hope may produce abundant fruit, yielding food for all.

"Thou openest Thine hand,
And satisfiest the desire of every living thing."
(Ps. cxlv. 16.)

Praised be Thou, O Lord, who blessest the year.

In the Evening Service for the two last nights of Passover, the following is said:—

ON THE WONDERS OF GOD IN OUR FAVOUR
AND IN FAVOUR OF OUR ANCESTORS.

“I have the Eternal always before me :

Because He is at my right hand, I shall not be
moved.”

(Ps. xvi. 8.

We thank Thee, O Lord, for keeping us alive, and permitting us to witness these solemnities, which recall Thy mercy and grace displayed thousands of years since in behalf of our forefathers, in order to lead them from bondage to freedom, from darkness to light. But it is not only to a remote past that our grateful remembrance is due ; for we and our families have shared in Thy mercies, and received numberless proofs of Thy divine protection. Deign, O Lord, to accept our grateful prayers for the miracles Thou hast performed for our ancestors, and for the wonders performed for us under our own eyes. Through ages of cruel oppres-

sion Thy love and mercy have supported us, and, when men have said exultingly concerning us, "There is no help for them," then was Thine aid manifested, and Thy protecting hand was seen to raise us. Therefore are our hearts filled with gratitude, and our lips proclaim Thy wonders and mercy. Amen.

MORNING SERVICE FOR THE TWO LAST
DAYS OF PASSOVER.

The same Ritual as on the first days; whilst the Minister repeats the Shemona-Esra the following is read:

MEDITATION ON THE SYMBOLS OF PASSOVER.

"How profound are Thy thoughts, O Lord."

(Ps. xcii. 5.)

Our Father and Liberator, we celebrate the Passover in commemoration of Thy miraculous aid displayed in favour of our ancestors, and which is so often renewed for us. This festival, whilst it recalls the triumph of justice, is also to us, the sym-

bol of the divine destiny of man on earth, and teaches us to fit ourselves, in this existence, for eternity.

During this festival, our food must be pure from all leaven, which must even be removed from our dwellings. But in the eyes of God, there is a leaven yet more impure, which we should above all endeavour to destroy; it is that of sin, which hardens and corrupts the heart, and fetters the freedom of the soul. Our festivals and prayers are an abomination to the Eternal, if we cast not from us this corroding leaven.

The last day of this festival reflects the image of our immortality, for Passover will soon be followed by a solemn festival, that of the promulgation of the Law on Mount Sinai. The first is but a preparation for the second, as the deliverance of the body is but a prelude to the release of the soul, and our earthly existence but the road to eternal life.

The period even of this solemnity, in presenting to us the resurrection of nature,

teaches that we also shall flourish, and that death is but a mysterious way leading towards eternal life, that awaits us near Thee, O Heavenly Father, in the abode of peace and everlasting joy.

ADDITIONAL SERVICE FOR THE TWO
LAST DAYS.

*Whilst the Minister is repeating Mousaph,
the following is said :*

Towards the conclusion of these solemnities, we again draw near Thy throne, O Father, to thank Thee for Thy blessings, and for the holy joy these days bring with them. May the emotions we have experienced lead us to the performance of good works and deeds of grace, so that our lives may be devoted to holiness.

During the existence of the temple at Jerusalem, all Israel appeared before the Lord on this day with offerings.

Thus it is written, "Three times a year shall all thy males appear before the Lord thy God, in the place which he shall choose: at the feast of Unleavened bread, the feast of Weeks, and the feast of Tabernacles; and none shall appear empty before the Lord: every man shall give according to his ability, according to the blessing which the Lord thy God hath given thee." My God, deign to accept the offering of our souls and our lives, as Thou didst accept the offerings of our fathers. According to the blessings with which Thou hast rejoiced us, we will rejoice and bless our neighbour, extending aid to the necessitous, so that they may unite with us in blessing Thy name. Blessed art Thou, O Lord, who sanctifiest Israel with Thy solemnities. Amen.

SHEVUOUS שבועות

THE FEAST OF WEEKS, OR PENTECOST.

Seven weeks from the second day of Pass-over, on the sixth day of Sivan, the Feast of Weeks is celebrated to commemorate the promulgation of the Law on Mount Sinai. This feast ought to impress us with a deep sentiment of gratitude for the revelation which teaches the knowledge of the true, the One God, and likewise the object of man's existence. Custom has added another day to the one prescribed by Holy Writ.

EVENING SERVICE FOR THE TWO DAYS.

PRAYER FOR THE TWO EVENINGS OF PENTECOST.

"See now that I, even I, am He,
And there is no God with me."

(Deut. xxxii. 39.)

OUR Father and our King, we joyfully
approach Thee, to offer our thanks for

the grace and mercy shown to our ancestors, as also to us. When darkness prevailed over the earth, and error and violence reigned among its inhabitants, Thou didst select our ancestors, as the promulgators of Thy law and Thy truth; to them was entrusted the exalted mission of teaching the knowledge of Thy divine UNITY and Thy holy will. Thou hast appointed Israel a nation of priests, to dispense light and justice to the world. O Supreme Father, our ancestors have faithfully performed the mission confided to them. They have guarded, as the apple of the eye, the Law Thou hast given them. They have preserved the light of Thy truth, even when it has become to them a devouring flame. They have transmitted this Law to us pure and unchanged.

Help us, O Lord, that we may walk in its light, in the performance of justice and truth, and of every duty. In peace and prosperity may we never forget that our mission, as a nation of priests, will be

fulfilled only on that day, on which the prophetic promise will be accomplished, "And the Eternal will be King over all the earth; and on that day the Eternal will be ONE, and His name will be ONE." (Zec. xix 9.)

PRAYER.

"Thy kingdom is an everlasting kingdom."
(Ps. cxlv. 13.)

Praised be Thou, O Sovereign of the universe, who hast revealed to us Thy holy Law, sanctified us with Thy commandments, and hast commanded us to search and study Thy divine words. Grant, O God, that this Law may be ever dear to our hearts, that we may ever acknowledge the Unity of Thy name, and that we may honour it with loyalty, and sanctify it by our deeds.

God of truth, from thy divine light has emanated the spirit which gives us life. Thine infinite love is reflected in Thy Commandments, and in the observances imposed for the good of Thy

creatures. May we never tire of searching and studying Thy Law; but become each day more deeply impressed with Thy light and truth. May our acts be but the fulfilment of Thy will; may our conduct be guided by love and charity, attesting our desire to walk in the path Thou hast traced for us.

Thus, then, shall we be able to share in the grace vouchsafed to our fathers and to all mankind in the revelation of Thy Law, and be fitted to welcome the commemoration of this period, the epoch most eventful to humanity. Grant, O God, that this remembrance may be ever present to our minds, so that we may never forget the blessings of revelation, the worship of Thy truth, and the obligations thereby imposed on us.

MORNING SERVICE FOR THE TWO DAYS OF
PENTECOST.

PRAYER WHILST THE MINISTER REPEATS
SHEMONA-ESRA.

“ The Lord came from Sinai,
And rose up from Seir unto them ;
He shone forth from Mount Paran,
And he came with ten thousands of Saints :
From his right hand went a fiery law for them.”
(Deut. xxxiii. 2.)

With deep emotion do I this day approach Thy sanctuary, O Heavenly Father, to return thanks for Thy priceless gift—Thy holy law. It is to us the tree of life ; giving immortality to those who observe it faithfully.

This memorable day is one that all mankind ought to celebrate ; for from this moment eternal truth was proclaimed, through the world, for the salvation of man. On this sacred day didst Thou appear, O Lord, to Moses on

Mount Sinai, revealing to him the Law of Truth. Thus didst Thou point out, to Thy people, the way to heaven. At Thy voice the heavens and the earth trembled, the mountain quaked, fire burst from Sinai, and all Israel, prostrate before Thee, became illumined with Thy light.

Not under the dark vaults of a mysterious temple, but beneath the vast dome of the firmament, by the light of day, in the presence of an entire people, didst Thou reveal Thy sublime word; it resounded not in the ambiguous words of error and imposture, but in holy and divine, yet simple maxims; so that great and small, young and old, might comprehend the great truths, and be impressed by the noble duties and glorious destiny of man, so that all might hear the precepts of charity and holiness proclaimed, and thus Thy commandments become the moral guide and salvation of the human race. The precepts of this divine Law, given on Sinai, are to this day the light

of all nations, their guiding beacon, and their uniting link. They acknowledge with pious reverence that the finger of God traced them; and if the tablets of stone themselves are lost on which the divine words were engraven, yet these are inscribed in indestructible characters on the hearts of Israel, and of all righteous men.

Grant, Lord, that this Law may be our most precious inheritance; attach our hearts to it with love, so that we may faithfully fulfil its behests; may it be our consolation amid the sorrows of life; may it purify and sanctify our joys and pleasures here below, and open for us the gates of heaven. Grant that the light of Thy truth may illumine the whole human race, so that all men, through the performance of Thy precepts may be worthy Thy goodness.

O Lord, hasten the accomplishment of the promises made to Thy people, so that the whole world, united in the adoration of Thy name, may form but one temple for Thy worship. Amen.

THE DECALOGUE.

MEDITATION DURING THE READING OF
THE LAW.

“And the Eternal said unto Moses: Write these words by which I establish my covenant with thee and with Israel. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation.”

Israel had acquired liberty, the most precious of all possessions, without which man ceases to be man; the Omnipotent had extended His mercy to the children of the patriarchs; and miraculously delivered them, in order that they might become a numerous people—the instrument of his designs. But, if bondage and oppression impede the development of the moral faculties, arrest the progress of the intellect, contract and enfeeble the mind,

liberty without religion, without moral guidance, would prove yet more dangerous to a people suddenly freed from all restraint; violence and excesses would lead to self-destruction.

History teaches us the fate of all societies established on such a basis; their names, confusedly remembered through an uncertain tradition, have alone survived their overthrow, as a lesson from Providence to future generations. It was not thus with Israel: the God of their fathers, the one and eternal God, in His love deigned to reveal Himself to them, and to announce their mission to the world. Moses spoke to them of Him who is, of the Creator, the God of Abraham; and the cherished name of their ancestor revived hope and faith in their hearts, and awakened the remembrance of a belief which the sufferings of a long captivity had obscured.

The wonders performed before their eyes, for their deliverance, impressed them with sacred reverence, faith and love for

the God of their fathers, who remembered His promise, and sent them a liberator.

Israel thus prepared, quitted Egypt, the house of bondage; appreciating the greatness of the benefit, and the omnipotence of the Benefactor. Led by Moses, the messenger of God, the multitude advanced towards Sinai, prepared to receive the law of truth, and submit to the will of the Eternal.

Already were they filled with the Holy Spirit; and, before they heard the divine words, they unanimously exclaimed, "We will obey; we will observe the law of the Eternal!" Awe seized the people, on witnessing the holy spectacle, and hearing, amid thunder and lightning, God's voice dictating the imperishable Law, and ratifying the covenant made with the patriarchs. Israel, but just freed from slavery, became from this day a chosen and holy people, the prophet of the nations, and depository of the will of the eternal God.

Thousands of years have rolled, empires have been overwhelmed, powerful

nations have disappeared from the earth ; but Thy people although scattered far from the land of their fathers, still exist, bearing within their hands the immutable law of the living God. Israel will not forsake his prophetic mission ; impiety and persecution have been and will be impotent against the will of the MOST HIGH, who sent Israel forth to proclaim His word among the nations.

The existence of Israel alone proves the depth of God's design, and the thought of belonging to this, the people of His choice, whom He loves and has preserved notwithstanding their sins and trials, fills my soul with joy, and I say in my heart, " How goodly is our future ! How precious is our inheritance ! Happy are we, who repeat, morning and evening, 'Hear, O Israel, the Eternal our God, the Eternal is One.' "

Lead me, O my Father, in the path most pleasant in Thy sight ; strengthen me in the faith of my fathers, so that I may honour it by purity of sentiment,

and nobility of action, so that, within the limits of my humble existence, I may contribute my part towards the accomplishment of the mission Thou hast imposed on Thy people. Amen.

FIRST COMMANDMENT.

"I am the Eternal thy God, who brought thee out of the land of Egypt out of the house of bondage."

This, the first Commandment, is the basis of the entire Law.

The Eternal who willed that Israel should carry forth light and blessing to the world, declared Himself as the God whom their ancestors had adored, and who was now fulfilling the promise made to their fathers in the redemption of their children.

"I am the Eternal thy God. I am that Being whom thy fathers knew, the universal Creator. I am the Source of life and death. I raise up and cast down. I bind and deliver. I am thy Benefactor

in this world, thy Saviour in Eternity." When we are fully impressed with the magnitude of God's benefits, and we consider our own weakness and insufficiency, we can then acknowledge the necessity, the duty of conforming to the rules and principles pleasing to God, the arbiter of our destinies. But can the limited intellect, the inconstant and uncertain reason of man suffice to trace and follow the paths most pleasing to the Eternal?

The weak child, without guide or assistance, cannot find his father's roof. Therefore has God our Father taught us His will.

May this Holy Will be the rule of my life, and may the words of Thy divine Law never cease to re-echo in my heart; for Thy Law is the road to happiness, it leads to the sanctuary prepared for the immortal soul. Amen.

THE SECOND COMMANDMENT.

"Thou shalt have no other gods before me, thou shalt not make to thyself any graven image, or the likeness of anything that is in the heavens above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down thyself unto them or worship them, for I, the Lord thy God am a jealous* God, visiting the sins of the fathers upon the children, unto the third and fourth generations of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments,"

After recognizing from the first commandment the evident necessity and existence of the One, Eternal, Supreme Being, of infinite goodness, we can easily understand the prohibition to address our worship to any other. But the human mind is prone to err; the imagination is soon led astray, and in one of those aberrations to which the reason is liable, man is too often induced to adore the visible being, whose fascination or influence he

* *קנא* signifies *zealous* as well as *jealous*.

experiences, or to bend the knee before that which inspires respect or emotion, and thus to confound the instrument with its invisible Master, Therefore, God our Benefactor, the omnipotent Judge of idolatrous Egypt, teaches us with love, and exhorts us to worship none but Him; for all save the one God are created beings like ourselves.

God has placed man above all created beings in giving him an immortal soul: and man, made in the image of God, debases and dishonours himself, and offends his Creator, when he bows in idolatry before any other than God.

We must make no image of the Divinity; for no human eye can see the Eternal. To make an image of God is to limit, to impose boundaries on Him whom the whole universe cannot contain; it is sacrilege, from which God in His goodness has deigned to preserve us, through his second Commandment. Holy Writ tells us, "You shall make no idols of gold or silver:" objects of man's desire, gold and

silver, must not beguile the heart so as to sacrifice the soul's purity, or the duties of benevolence to the idol of avarice and cupidity. To forget God or neglect the observance of His Law for the sake of material wealth, in obtaining which, all the faculties become absorbed, is to worship idols of gold and silver, the work of men's hands.

"Eyes have they, but they see not ;
They have ears, but they hear not ;
They that make them are like unto them ;
And every one that trusteth in them.

(Ps. cxxxv. 16, 18.

Our Creator is a zealous, an earnest God ; what He asserts, is Truth. The laws of nature fixed by him must perform their various results. Thus—uncleanliness, indulgence in excesses, and neglect of the general rules of health, produce disease, often transmitted from generation to generation ; so likewise good and evil deeds shed their lustre, or their shame on generations to come. Unrighteous and sinful parents, setting

an evil example, cannot be expected to have God-fearing children; whilst virtue, the love of God, and talent well directed, will spread their genial influence over thousands.

It is in this spirit we must understand that the iniquities of the fathers are visited on the children; for the God of justice has said—

“ When the son hath done that which is lawful and right,
And hath kept all my statutes and hath done them,
He shall surely live.
The soul that sinneth, it shall die,
The son shall not bear the iniquity of the father;
Neither shall the father bear the iniquity of the son!
The righteousness of the righteous shall be upon him,
And the wickedness of the wicked shall be upon him.
(Ezek. xviii. 19, 20.)

THIRD COMMANDMENT.

“ Thou shalt not take the name of the Lord, thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

May this sacred name, which we carry

as a heavenly light among the nations, fill our souls with love and veneration; may we never pronounce it, but with respect and reverence. to offer thanks for His mercies, and sing His glory; may this awe-inspiring name be engraven on our hearts as in a sacred shrine, destroying by its influence all impure and evil thoughts.

He, who on trifling and frivolous occasions, pronounces the holy name of God "takes the Lord's name in vain," and is guilty of blasphemy; for from the habit of using it frequently, it loses much of its sacredness and divine majesty; and the sublime emotions become deadened, which should fill our hearts each time we utter the name of the MOST HIGH.

To pray without fervour, to invoke the Holy Name when our hearts and minds are not with God, is to offer a contemptuous sacrifice, unworthy acceptance.

Dust that we are, only vivified by the Creator's divine spirit, with awe and humility ought we to address ourselves to

Almighty God, the supreme Judge, who reads our hearts, and weighs our most secret thoughts.

Most impious is he, who, for the sake of his interest, his affections, or his hatred, employs the name of God in the cause of falsehood, thus sacrificing the eternal repose of his soul, his belief in his Father, his Benefactor, the God of truth whom he thus braves.

Unhappy is the impious, the degenerate man, who, fallen into the abyss of vice and sin, recognises nothing as sacred ; despair must be his portion, for, however merciful our God, divine justice must fall on the perjurer.

We, the children of Israel, will revere the holy name of the MOST HIGH. We will honour it with acts of truth and justice, for His name is the Eternal !
Amen.

FOURTH COMMANDMENT.

“Remember the Sabbath-day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God. Thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger within thy gates. For in six days the Eternal made the heavens and the earth, the sea, and all that in them is: and rested on the seventh day. Wherefore the Eternal blessed the seventh day, and hallowed it.”

The first three Commandments prescribe to us the duty of attesting to the existence, the eternity and the unity of God by our thoughts, our discourse, and our actions. We must proclaim that He is the God of truth by our veneration and respectful worship; so the fourth commandment teaches, that our recreation and labour must equally prove our submission to His will; therefore does God attach a high importance, a noble aim, to the observance of the Sabbath.

First, we are reminded of the work of

the creation which arose at the bidding of the Supreme Author of all ; by God's will alone all things were made ; Sacred Writ informs us that the creation extended over six periods, and teaches us that it is the duty of man to labour. "Six days shalt thou labour and do all thy work." No person is exempt from duties to be performed, and when these have been conscientiously fulfilled during the six days of labour, then the Sabbath rest is holy, and may be truly enjoyed.

Then, after our six days of labour, the Sabbath rest is given us in order that, periodically, the mind may repose, become separated from all earthly thoughts, and in meditation and prayer, seek the spiritual nourishment necessary for its purity and strength. Thus the Sabbath has for its object not only the repose of the body, but also the elevation of the mind. To spend this day in unproductive indolence, or in noisy pleasures, is not observing the Sabbath ; for neither idleness nor sensual pleasure can contribute aught

to our salvation. This day, devoted to God, should be sanctified by prayer, the reading of sacred books, and meditation.

May our acts of grace render us worthy Thy mercy, O God; may our piety and gratitude strengthen the bonds of love between the soul and its Eternal Creator; may we all equally enjoy holy rest and repose from toil, as the day consecrated to the Lord arrives; for He alone is the Master before whom all are equal.

The Lord has blessed and sanctified the Sabbath day; therefore its observance can cause us neither loss nor harm. To fear that the Sabbath can prejudice our interests is to fail in our trust in the goodness of God, by whose hand alone all wealth is distributed. He alone—the Omnipotent — dispenses benefits; He gives to whom He wills, and vain are all our efforts if He bless not our labour.

May the observance of the Sabbath bring joy to our souls. prove our submission to the will of God, and confidence in His mercy. May the sanctification of

this day purify us and render us worthy of Thy blessing, O our Father! Amen.

THE FIFTH COMMANDMENT.

"Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee."

He whom we love above all, God our Father, the immortal Creator, commands us to love and honour our parents with the deepest affection. Thus God, in His goodness, makes one of the most tender sentiments a merit and a duty. In our parents He has given a type of His divine love, His providence, and protection. With almost divine tenderness and unbounded devotion our parents watch over us, before we know how to appreciate their benefits. They are the guardian angels placed beside us, to guide us in the way of right, and instruct us by their counsels and good example to become worthy the blessings of our Heavenly Father; no difficulty, no sacrifice arrests them in their pious mission.

No law can limit our respect for our parents. This sentiment ought to prevail in the mind and be manifested in our actions, as the basis of all the virtues; for the love of our parents, and obedience to their will are a sign of our love towards God and our neighbour, and of our submission to laws human and divine.

But the highest tribute of respect that we can pay our parents during and after their lives, is our faithful preservation of the divine inheritance they have transmitted to us, the faith they themselves have inherited from their fathers.

The religion of our ancestors is an inalienable possession; to neglect or desert it, to forsake this sacred patrimony from motives of worldly vanity or cupidity, is to bring destruction on ourselves, affliction to those who have given us birth; is to sully their memory even in the tomb, and despise the words of our Heavenly Father, who says, "Honour thy father and thy mother."

Thy laws are precepts of love, very

sweet to fulfil. Thou dost command us to love Thee with all our heart, and with all our might; to love and honour our parents; to follow this impulse of the heart is reckoned unto us as a merit. A recompense is even promised for this love, which is in itself the joy and delight of life. How touching is Thy grace, O God; grant me the happiness to deserve it, and may Thy love be my portion ! Amen.

THE SIXTH COMMANDMENT.

“Thou shalt do no murder,”

The sacredness of human life is one of the glorious teachings of our faith. When, amid darkness and barbarism, idolatrous nations offered human sacrifices on their altars, a heavenly voice from Sinai's summit bade Israel respect the being created in the image of God, the life of man henceforth became an inviolable possession, a sacred deposit of which the Eternal Creator alone can demand an account from His creature.

To destroy life wantonly is an irreparable crime—it is fratricide. Therefore the curse of God and man follows the murderer like a menacing shadow. The sign imprinted by God on the first fratricide is seen on the brow of the assassin, from the torture and remorse at his heart. The cry seems to come “Cain, where is thy brother?” Repulsed on earth and banished heaven, his soul will wander in darkness and desolation until the final judgment. This law of love extends over all creation. We are forbidden to destroy anything unnecessarily; even a flower that pleases the eye, or a tree that produces fruit. To kill an animal whose existence is not injurious, and whose death is of no avail is the sin of the wicked. “A righteous man regardeth the life of his beast.” (Prov. xii. 10.)

But there is yet another sort of murder—calumny, the destruction of a fellow-creature's reputation, is a crime not less abominable; it approaches murder, inasmuch as the honour of the honest man

is more than his existence; to deprive him of it is to take that which is dearer than life. Thus our sages reprove the calumniator and the assassin in like manner; and God himself says, even when the person calumniated accords his forgiveness, "He, who dishonours his neighbour in the eyes of the world, has no share in the future life." (Talmud.)

Suicide is not less criminal. The man who commits self-destruction, to avoid passing trials, or to save his vanity from the shame of reverses is a coward. To escape transient sorrows, he sacrifices the blessings of eternity; he forgets that God casts down and raises up, that He wounds and heals, that man must put his trust in, and seek strength from, God, to bear his griefs. O Lord! Thou art our refuge in time of sorrow. May my faith in Thee preserve my heart from all temptation and every criminal thought. May Thy commandments be my shield; for, in the fulfilment of Thy Law alone, can I find real happiness and salvation. Amen.

THE SEVENTH COMMANDMENT.

“Thou shalt not commit adultery.”

“The adulterer is without heart;
He destroyeth his own soul.
A wound and dishonour shall he get,
And his reproach shall not be wiped away.”
(Prov. vi. 32, 33.)

The law of God places the adulterer next the murderer. This one destroys the body; that the soul.

Impurity, like a subtle poison, sullies and consumes the heart, corrupting all innocence and virtue.

May modesty and chastity be our shield against every impure thought; may they act as an impenetrable veil to our innocence so that our souls may return, unsullied and worthy of Thee, O God, to the abode of eternal peace. Amen.

THE EIGHTH COMMANDMENT.

“Thou shalt not steal.”

Everything possessed by man, everything obtained by the work of his hands, or acquired by the sweat of his brow, all the wealth of the world apportioned to him by God's blessing, must be held sacred by his fellow man. To disturb him, either by violence or artifice, in the enjoyment of what God has given, is to revolt against the will of the Omnipotent, and disturb the order established by Supreme Wisdom in the great human family. Thus, it is not the fear of human justice, but the fear of offending God, which must deter us from so disgraceful an act; for man's law, however severe, would be powerless, if the thought of an invisible and omnipotent witness did not restrain us from dishonesty, the source of so many crimes,

He who respects not the property of another, who usurps it by stratagem—he

who deceives his neighbour, and takes advantage of his weakness or his ignorance, equally violates this commandments, and denies the presence and justice of the living God, who reads the heart's most secret thoughts.

Grant, O Lord, that all men, in the hour of temptation, may remember that Thou beholdest all their actions, and that nothing can be hidden from Thee, May this thought, and faith in Thine eternal providence, remove them far from iniquity! Amen.

THE NINTH COMMANDMENT.

“Thou shalt not bear false witness against thy neighbour.”

Would we preserve our heart and soul from sin? Would we remain faithful to God? We must then be faithful to truth, and beware of giving false testimony; He who gives himself up to falsehood and calumny denies his God, and destroys his own soul, even when perverting or

concealing the truth he has sworn to reveal; and God, the Eternal Witness, punishes him who bears false "witness."

This criminal act in itself comprises theft, murder, blasphemy, and idolatry; in short the false witness robs his neighbour of wealth, liberty, honour, and life; he blasphemes, for he takes the name of the Almighty to affirm a falsehood; he is idolatrous, since he renounces truth and God for the sake of interest or revenge.

"He that justifieth the wicked, and he that condemneth the just,

Even they both are an abomination to the Lord."

(Prov. xvii. 15.)

And punishment will fall on the false witness by whom virtue is betrayed.

Let us remember, that the Lord sits in the assembly of the judges, who administer justice in His name. Towards Him do we raise the hand to affirm the truth of our words. We take Him, the MOST HIGH, the Source of all truth, as the

witness of our purity and sincerity of heart.

May the spirit of evil and falsehood be far removed from us, and the love of truth and honour ever reign in our hearts. Help us, O Supreme Judge, to this great end!

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is thy neighbour's."

This touching precept shows how God watches over the happiness of man, and how closely this happiness is allied with virtue. The weak and frivolous must not be led to despise their own happiness, and envy that of their neighbour; they must be content with that which God's goodness has accorded them. Happiness is not to be found in wealth, nor in the possession of this or that coveted object; but in the moderation of our desires, in

contentment of heart, and in security of mind.

Happy the man who is contented with his lot, and desires but that which he can ask of God without shame.

If it is a crime in the sight of the Lord to neglect doing that which is within our power for our fellow-creature, how much more sinful is it to envy that which God has given him. How wretched is he who envies his neighbour; punishment attends him even in this world, for he has neither repose nor peace; he forgets all his own possessions in longings for those which he cannot obtain. Every ray of happiness falling on another becomes to the envious man a source of misery: he offends God by his ingratitude, and his soul is lost through his covetousness.

Thus does an inclination to vice, unchecked in its germ, grow and develop in the heart, which it at length destroys. A day will come when the rich and the poor will be mingled in the same dust. May not God call us at any moment?

What then remains to man of the riches, the honours, the pleasures so much coveted and desired? Unhappy is he, who has lived but for his own selfish enjoyments. Therefore will I turn, Lord, in gratitude to Thee, for the blessings Thy paternal hand has bestowed on me, and for Thy mercies towards all mankind. Content with my lot, I will look without envy on my neighbour's possessions, and be thankful to Thee, my God, if I can share my portion with a more needy brother.

FINAL PRAYER.

Happy are those, who walk in Thy way, O Lord, and in the performance of Thy Holy Law; for we have nought to bring before Thee save our deeds, on the merit or unworthiness of which depends our eternal salvation.

Yes, now I can feel and understand, that all that ennobles man, or adorns his works, is traced in this holy Law. The basis of the moral code of all nations, is to be found in this divine source alone.

Complete Thy work, O Lord, on all the nations of the earth, so that they may acknowledge Thy Unity, and recognise Thee, as the indivisible and sole Author of light and truth! Amen.

During the Mousaph מוסף on both days of Pentecost, whilst the Shemona-Esra is repeated, the following is said:

“ Give thanks unto the Lord,
 He showeth His word unto Jacob,
 His statutes and His judgments unto Israel.”
 (Ps. cxlvii. 19.)

Touched by Thy mercies, Lord, the words of the Psalmist rise to my lips. Thy children glorify Thee, for the gifts of Thy love. Thy blessing vivifies the earth; and this day we celebrate the festival of the first-fruits. We raise our hearts in gratitude towards the Author of the wonders around us—towards that beneficent Father who has prepared this beauteous habitation for His children, and at the

same time, we are called to Thy sanctuary, to celebrate the anniversary of the promulgation of Thy Law. Thus does Thy goodness make provision for all our wants. With the nourishment for the body, dost Thou give us likewise that for the soul—for our existence on earth, and our salvation hereafter.

May this remembrance be one of joy and bliss to us. Passover is the festival of material freedom; but on this day, we commemorate that, on which the Lord delivered us from death, in withdrawing us from the dominion of darkness and error.

Could He have bestowed on our ancestors a nobler possession? Could He have confided to them a more glorious mission than that of spreading among the nations enlightenment and truth? What should we be, or any of the families of the earth, had the voice of the Eternal not been heard on Sinai? Civilization would never have dawned; brute barbarism and ignorance would have covered the whole earth.

But the Eternal announced His word to Moses, and taught His Law and precepts to Israel: the descendants of His faithful servant Abraham were chosen to instruct the sons of earth, and spread abroad the knowledge of the living God.

How glorious is this Mission! What joy and gratitude does this day of revelation excite within us! How can we become worthy of such a blessing. Nothing can we do for Thee, God of goodness, Creator and Saviour of all.

But accept, at least, our deeds of grace, and our vows of filial obedience.

Are not the love and submission of Thy children the most acceptable offering? Yes, I will strive to obey Thy Law, to become impressed with its spirit, and to act in such a manner that my deeds may glorify Thy name. I will offer the sacrifice that Thou lovest—the fervent prayer of a submissive heart. May it ascend to Thee, O my Father! Amen.

ANNIVERSARY OF THE DESTRUCTION OF THE TEMPLE.

תשעה באב TISCHAH BEAV (9TH OF AV).

This Fast commences at Sunset.

The ark is covered with a black veil; a solitary taper burns before it. The usual Evening Service is said; then, after Shemona-Esra, the Minister recites the Lamentations of Jeremiah, and the Service terminates with Alenu. In the morning, after the usual prayers, a chapter of the Law is read (Deut. iv. 25 to 100. Haphtora; Jeremiah viii. 13, down to ix., 24.) After the return of the Law into the Ark, the Lamentations are chaunted. At Mincha, Psalm cxiv., Exodus xxxii. 11 to 15, and 1 to 11. The Haphtora of fast days, Isaiah lv. 6, down to lvi. 9: then the usual Shemona-Esra, in which the following Prayer is introduced in the 12th paragraph, before "Be Thou praised," &c.

יְהוָה LORD God, console the afflicted of Zion and Jerusalem, this desolate city, covered with ruins, overwhelmed with contempt, and destruction; console her who mourneth her strangled children, her ruined palaces, her lost glory, her scattered people. She covers her head in

shame, as a barren woman who has never conceived. Her enemies have possessed themselves of her ; idolaters have become her masters ; they have strangled Thy people, and in their fury have massacred the worshippers of the Most High. Weep, Zion, weep bitterly ! Raise thy voice, O Jerusalem. My heart is crushed at the remembrance of these cruelties. My soul mourneth at the recital of these martyrdoms. By fire hast Thou destroyed, O Lord, and by fire wilt Thou one day restore, as it is said :—

I shall one day be a wall of fire around her,
And I shall be her glory in the midst of her,"

Saith the Eternal.

Blessed be Thou, Eternal God, who wilt comfort Zion, and restore the glory of Jerusalem.

PRAYER.

" Mine eye runneth down with rivers of water for the destruction of the daughter of my people."

(Lament. iii. 48.)

Lord God, my soul is oppressed with

grief at the thought of the sad event commemorated this day, the sufferings of our ancestors fill my heart with sorrow.

Israel's glory is departed. Jerusalem is fallen. The sacred temple, dedicated to Thy name, has been impiously profaned, Thine altars overthrown, and Thy sanctuary consumed by fire.

Alas ! the kingdom of Judah is fallen ; her children are dispersed, and, like to the desolate widow, she is worn out with mourning and tears.

But Thou, O God, art just ; only after the most touching warning was Jerusalem laid waste, her children exiled far from her ruined walls, because they forsook and profaned Thy holy Law. In the pride of their prosperity, they forgot that it was to Thee, Lord, they owed their glory and their grandeur ; they followed the ill-regulated inclinations of their hearts. neglected Thy precepts, disregarded Thy warnings forgot Thy word, and transgressed Thy commands.

By the transgressions of her own

children was Jerusalem brought low; by their sins were shame and desolation brought upon Zion. The disobedience and fall of our ancestors weigh us down with sorrow and affliction; for their sins do we weep this day.

But, Lord, Thy justice is eternal; Thine anger is but of short duration, and Thy promises of mercy are unfailing. The punishment inflicted on our forefathers tends towards the fulfilment of Thy glorious designs: in dispersing us among the nations, Thou dost prepare them for the period when Israel shall teach all nations the grand truth of the UNITY of God. Thus, O Heavenly Father, does Thy justice contain the germ of salvation.

Although we are not able to worship in Thy Temple, we offer Thee the sacrifices of the heart, that inviolable sanctuary which we promise to preserve in future from captivity and profanation. O our Father, deign to assist us with Thy divine protection; help us to pre-

sent the offering of obedience and submission; and may the expression of our love ascend, as fragrant incense, towards the throne of Thy holiness!

May this day of humiliation be a warning lesson. May the misfortunes of Thy people in olden times and those of our days, suffice for punishment and expiation. Already is Thy justice tempered with mercy; Thy blessings are extended to us. May they remain with us for ever, O our Deliverer and Consoler!

FOR A FAST-DAY. (תענית)

To be introduced in the 15th paragraph of Shemona-Esra, before "Be Thou praised," &c.

"Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned, did ye fast for me?" (Zechariah vii. 5.)

עננו Eternal, hearken unto us on this fast day. Merciful God, have pity on us; with penitent and contrite hearts we fast, we abstain from satisfying our material

wants. We mortify the senses—source of all our errors and failings—so that through the humiliation of the body, the soul may become purified. We humbly beseech Thee to pardon our faults, and extend Thy paternal care towards us in future. Accept our prayer, O our Father, and remember Thy living promise,

“ Before they call I will answer;
And while they are yet speaking, I will hear.”

RELIGIOUS INITIATION.

PRAYER BEFORE THE INITIATION.

“ Hearken, my son, and receive my words.”
(Prov. iv. 10.)

ETERNAL God, thanks to Thy divine providence, I have been reared in the faith of Israel. I now joyfully approach Thy sanctuary to offer my vows for the observance of its precepts. Although young and weak, I fear not the numerous duties

this solemn day imposes ; for I know that in Thy love, Thou dost direct and guide the steps of Thy children. I am, ready, solemnly to declare the unity of Thy name, and the truth of Thine immutable Law, which Thou didst reveal unto Moses. I solemnly promise, from the depths of my soul to remain faithful to Thee, my Father and my God, never willingly to violate the precepts of Thy Law, but to obey Thy commandments until death.

Receive me, O Lord, in the ancestral bond, strengthen my soul, and support me in the practice of virtue. Teach me to resist temptation and evil example ; inspire me with Thy Spirit, so that my desires may be in accordance with Thy will, and my happiness consist in pleasing Thee.

Cause the lessons and counsels of my parents and teachers, to take root in my heart ; may their example be the guide of my actions ; so that I may become worthy of Thy blessings. May the vow I make this day be ever present to my mind, so

that I may devote my body and soul to Thy service. To Thee, O Lord, do I belong ; for if my childhood has been a preparation for my admission into the community of Israel upon earth, my whole life should prepare me for the eternal union in Heaven.

PRAYER AFTER THE CONFIRMATION.

Be Thou praised, Holy One of Israel, who deignest to receive me into the community of my fathers. I openly confess Thy Unity, Thy perfectibility, Thine omnipotence, and Thine eternity. I promise faithfully and uprightly to follow the precepts of Thy Law, with a docile heart, and cling with a firm and entire faith to the hopes which, in this world and the next, will prove the reward of obedience.

I beseech Thee, O Father, to detach from my mind every thought opposed to our holy faith ; for it were better that my earthly career found an early close, than,

that the desertion of the true faith should shut me out from Thy heavenly presence.

May it please Thee to vouchsafe the treasure of Thy blessing to my parents and teachers.

Deign to guide my steps in this world, so that, through piety, moral conduct, and uprightness, I may be worthy of our faith, and devote my life to the God of Israel.

May this solemn promise never become effaced from my mind, so that in my last hour, as now, I may exclaim, "Hear, O Israel, the Eternal our God, the Eternal, He is ONE. Blessed be the name of His glorious kingdom, for ever and ever."

PRAYER TO BE SAID BY THE PARENTS, ON
THE DAY OF INITIATION.

"I have consecrated him to the Eternal as long as he liveth."
(1 Sam. i. 28.)

Thou hast vouchsafed to me the blessing of rearing my child to this day.

Through the dangers of early infancy has Thy merciful hand protected him, and now, with a grateful heart, I come to devote him to Thy service, as did formerly the parents of Samuel.

Thou dost not receive him into the bond of Israel. Henceforth the responsibility of his conduct towards Thee and his fellow man will rest on his own head.

I tremble when I think of the dangers and temptations awaiting him in life, and consequently of the errors into which he may fall. To Thee do I come, O God, to calm my fears, and on Thee do I rest my hope. Deign to extend Thy protecting hand over my child; watch over his youth as Thou hast watched over his childhood; should he waver send Thy guardian angel to his aid, smoothen for him the difficulties of life, spare him from rude trials; may he find favour in the eyes of others by his estimable qualities; and, above all, grant that he may never forget the vow he has just made, but

that he remain faithful to his God, and be worthy of the blessings of heaven. Amen.

PRAYER TO BE USED BY THOSE PRESENT
AT THE CEREMONY.

Lord, another child of Israel is now counted among Thy worshippers. May the love of Thy Law ever live in his soul. May his whole life retain the impress of the purity and innocence of religion. May he enrich the heritage of the faithful through his piety, and honour our sacred faith, by his good deeds.

Lord, send Thy blessing to Thy servants, and may his life be made up of calm and happy days, hallowed by faith. Amen.

THE PARENT'S BLESSING.

May the angel who saved me from all

evil bless this child. May he recall my name and the name of my ancestors, Abraham and Isaac. May prosperity accompany him on earth. My God, bless him with Thy love, and render him like unto Ephraim and Manasseh. (If a girl, say like unto Rachel and Leah.) Amen.

THE MARRIAGE SERVICE.

PRIVATE PRAYER TO BE USED BY THE
BRIDE, ON THE BRIDAL MORNING.

"Unto Thee lift I up mine eyes,
O Thou that dwellest in the heavens."
(Ps. cxxiii. 1.)

DEEPLY impressed with the importance of the step I am about to take, I will acknowledge, O Lord, Thy mercy and goodness, which have followed me from my earliest years, and beseech Thee to continue Thy divine protection and blessing.

I shall soon appear before Thee, my God, to vow fidelity and devotion to the husband allotted to me, and receive from him the same vow ; an indissoluble tie will link my destiny with his, and at his side must I walk until death will separate us here, to re-unite us in eternity. But what will be my lot in this new path of duty ! This day will decide my future fate on earth, and I cannot even foresee what is reserved for me on the morrow ; an impenetrable veil covers the days to come. Thou, Lord, canst alone see that which is hidden from us ; Thou alone dost know the destiny reserved for me. May Thy holy will be done. May my resignation find favour in Thy sight. Receive, O God, the humble prayer I address Thee at this solemn hour.

Deign to bless Thy handmaid on this day, so important to her. Give me, O Father, virtues worthy of Thy loving-kindness, and fit to retain my husband's heart. Grant me Thy divine protection, so that I may fulfil the new duties im-

posed on me this day ; strengthen my soul to bear adversity and such trials as may await me ; enlighten my intellect, so that I may assist by my counsels, and bring comfort to him who is now to become my friend and protector. Watch over him and me, and preserve the feeling of religion in our hearts, so that we may walk united in the path of duty ; and may love and peace, with Thy blessing, reign in our home ! Amen.

PRAYER TO BE SAID BY THE BRIDE,

AFTER THE CEREMONY. ♣

"The Lord is Thy keeper,
The Lord will protect Thee with His right hand."
(Ps. cxxi. 5.)

My God, I have now entered into the sacred bonds of matrimony, consecrated by the Laws of Moses and Israel. Deign O Father, to bless this union, for without Thy blessing all our hopes are vain ; cause peace and concord, in which true

happiness consists, to dwell in our home. Give us patience, strength, courage, and resignation to support the griefs and trials often inevitable in married life, and inspire us with mutual forbearance. May I ever remember that mildness and deference are woman's most amiable qualities, and that modesty and piety are the first duties of a daughter of Israel. Thus it is written:

"Favour is deceitful, and beauty is vain;
But the woman that feareth the Lord she shall be
praised." (Prov. xxxi. 30.)

Preserve us, Lord, from all that might disturb our peace; and sanctify, I beseech Thee, the union of our souls. Grant that I may always find in my husband a faithful friend, a tender guide; and in my new family, the affection which formed my happiness and joy in my paternal home.

Extend Thy favour to us, O Lord, so that in the decline of life, we may joyfully

recall this day, which decides our destinies; and may our deeds of grace ascend towards Thee our Father and Benefactor!
Amen.

PRAYER TO BE SAID BY THE BRIDE-
GROOM.

“ Except the Lord build the house,
They labour in vain that build it.”
(Ps. cxxvii. 1.)

At the creation Thou didst say, O God, “that it was not good for man to be alone.” (Gen. ii. 18.) And now in Thy presence, and by Thy holy will, I form the sacred tie which unites me for ever with my wife, according to the Law of Moses and the customs of Israel. Deign, then, to be witness of the promise I now make, faithfully to fulfil my new responsibilities! I promise to be her faithful and devoted friend, to surround her with every mark of affection and respect, to protect her

with my strength, and support her by my labour. Ever mindful of the weakness and delicacy of her sex, she shall find in me an indulgent guide, a sympathising friend, and one who will endeavour to set her a virtuous example.

But vain is man's endeavour if Thou Lord, dost not second it. Therefore do I on this solemn day, entreat Thy care of us both. Deign, O Lord, to inspire my wife with those virtues mentioned in Sacred Writ, rendering the virtuous woman more precious than all the treasures of the world. (Prov. xxxi. 10.) May I find her endowed with the sweetness and serenity of mind that spring from religion, and are the charm of domestic life. Grant me courage and prudence. Cause Thy blessing and Thy love to rest on our new home, so that we may walk in harmony and peace in this life, and that at its decline we may still bless this sacred day. Amen.

PRAYER TO BE USED BY THE BRIDE'S
PARENTS.

"He will give His angels charge over thee.
To keep thee in all thy ways."

(Ps. xci. 11.)

My God, although I hope to establish my child's happiness this day, yet is bitterness mingled with my joy; although my heart overflows with gratitude for Thy mercies, yet I feel saddened when I think that this day decides the future fate of my child, and I am unable to foresee the destiny awaiting her. Therefore do I come to implore with all my soul Thy blessing and support on her behalf.

Lord, Thou knowest that I have lovingly fulfilled my parental duties. I have instilled into her mind the holy precepts of Thy Law. I have taught her to love and obey Thee, and to put her happiness in the performance of Thy holy will. Now she leaves her parent's home, and must

follow her husband. Will he treat her with tenderness? Will he advise her with affection? Will he be patient and indulgent with the faults of inexperience? Will he strive for her happiness? This uncertainty, these thoughts, torment my mind. I pour out my soul before Thee, Lord; and in my faith in Thy heavenly mercy, I strive to allay the anxiety weighing on my heart.

Merciful God, strengthen my child's noble and generous sentiments. May her religion and virtue make her find favour in Thy sight, and render her lovely in the eyes of her husband, so that respect and love may surround her, and peace and union reign in our dwelling.

May the gentleness and piety of the wife, the courage and devotion of the husband, merit Thy paternal blessing, and render them worthy the esteem of their fellow men. May they remain uncorrupted in prosperity, and should adversity be their lot, may they yet remain united and resigned to Thy will.

Hearken unto me, O God; grant the happiness of my child. My only hope is in Thee, my Father and Saviour! Amen.

PRAYER TO BE USED BY THE BRIDEGROOM'S
PARENTS.

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife."

(Gen. ii. 24.)

The future is so mysterious to us, Lord, that I tremble at the idea, that this day is to determine the happiness of my son; therefore I come to Thee, O God to allay my anxieties and supplicate Thy blessing in behalf of my son and his bride. Lord, Thou knowest with what love I have fulfilled my parental duties: I have endeavoured to inculcate in my son's mind the sacred precepts of virtue and religion; I have taught him to place his happiness in the accomplishment of Thy holy will and the performance of his duty. Now that he is creating for himself a home will he have strength to support, and prudence

to direct it, and will he be successful in overcoming the difficulties of life.

According to Thy holy precepts, he leaves his father and his mother, to cleave to his wife. Will he be patient with and indulgent to her faults? Will he meet with gentleness and devotion, good advice and example from her? This uncertainty, these thoughts, would harass me did I not trust in Thy heavenly blessing, had I not faith in Thy divine goodness, and were I not to recall the words of Holy Writ :

"House and riches are the inheritance of fathers;
But a prudent wife is from the Lord."

(Prov. xix. 14.)

God of my fathers, strengthen the courage of my son, sustain and enlighten his spirit, support him lest he stumble; may he find in the practice of religion and virtue the strength necessary for the fulfilment of the various duties now imposed on him; may he live in joy with the wife of his choice; may he find in her all the qualities which adorn existence; may he

ever surround her with proofs of affection and respect, and may peace and friendship be their portion.

Grant my son happiness, O Lord, for in Thee do we put our trust. Amen.

PRAYER TO BE USED BY THOSE WHO ASSIST
AT THE CEREMONY.

"The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel." (Ruth iv. 11.)

Eternal God, principle of all joy! Thou who didst create man in Thine own image, and didst give him a companion formed of his body, as a sign that in the sacred bond of marriage the existence of two individuals should be blended into one; O Thou who dost unite man and woman with Thy blessing, Thy providence knows and governs all. Thus none can be unhappy whom Thou dost bless. Therefore do we beseech Thee to unite the souls of the bride and bride-

groom ; fill their hearts with sincere and mutual affection, so that they may establish a home that shall be pleasing in Thy sight. Look down with mercy on Thy servants. May the yoke imposed on the bride be one of love and peace ; chaste and faithful, may she be pleasing to her husband, as was Rachel ; may she be prudent and modest, as Rebecca and may she enjoy long life, like Sarah. May the spirit of evil never enter her heart ; and may she ever remain strong in faith, and firm in the fulfilment of Thy commandments.

May they both lead a pure and irreproachable life together ; may they see their children's children unto the fourth generation ; and after a happy old age may they attain the repose of the righteous. Amen.

PRAYERS FOR THE USE OF
CHILDREN.

A CHILD'S MORNING PRAYER,

I THANK Thee, O God, for the rest and strengthening sleep Thou hast granted me during the night, and for the glorious light of day Thou dost cause to shine again for our benefit. I thank Thee also for Thy blessing of health.

Make me good and amiable, so that I may obey my dear parents and instructors, who take such pains to teach me : for I shall then deserve Thy blessings.

May Thy holy name be praised in all the earth ! Amen.

A CHILD'S PRAYER AT TABLE.

Through Thy goodness, O God, Thou dost satisfy all Thy creatures ; each day

dost Thou give me food for the supply of all my wants.

Therefore I thank Thee with all my heart. I will try to follow Thy holy will, as taught by my parents and instructors. Then, when I am good and obedient, Thou wilt love me. Provide, I pray, good God, for my parents, and for all mankind. Be Thou praised, O great Creator, who givest food to all. Amen.

A CHILD'S EVENING PRAYER.

God of goodness, now night is come,
I lie down and give myself up to sleep
without fear. No harm can befall me,
for Thou never sleepest, but dost watch
over and guard us all. I beseech Thee
to watch and protect me during sleep.
Guard, likewise, my dear parents, who are
so good to me, and teach me to know Thy
holy will. Amen.

PRAYER BEFORE RECEIVING INSTRUCTION.

Lord God, Thou hast given us intellect, so that we may acquire wisdom and knowledge; Thou hast commanded us to labour, so that we may become useful to ourselves and others. We now promise to be obedient and attentive to the lessons given by our instructors. May it please Thee, O Lord, to enlighten our understanding and bless our endeavours. Amen.

PRAYER AFTER THE LESSON.

We thank Thee, O Lord, for the information we have gained this day through the means of our teachers.

We thank Thee, for having given us friendly guides to instruct us with kindness in our holy faith, and store our minds with correct ideas and useful knowledge, so as to fit us, one day, for

the performance of the various duties of life.

May we never forget the debt of gratitude we owe them, and may their lessons of wisdom render us docile and obedient to Thy commands. Amen.

A CHILD'S PRAYER FOR HIS PARENTS.

I thank Thee, O Lord, for having given me kind, affectionate parents ; create in me, O God, a pure heart, and a right mind, that I may love and honour them, and show by my ready and willing obedience my gratitude for their fostering care. Protect them, good Lord, from all evil, prolong their days on earth in peace and happiness, and grant them eternal salvation. Amen.

Guide me, Lord, so that my tenderness of heart and obedience and respectful bearing may in some measure reward my parents for their anxious care and self-denying love ; may I ever remember

their wise and earnest counsels and pious teachings ; so that, through my conduct, I may be to them truly a blessing and a joy. Grant them, Lord, I beseech Thee, long life, happiness and peace, and vouchsafe to them a share in the blessing, as promised to the holy patriarchs. Amen.

A CHILD'S PRAYER FOR AN INVALID.

Heavenly Father ! Thou who dost kindly hearken to the prayers of Thy children, have mercy on my poor suffering [father or mother, or sister, brother, or friend] ; take pity, soothe his pains, and cure his sickness. Grant him Thy grace, for love of Thy holy name, and for the sake of our patriarchs Abraham, Isaac, and Jacob. Amen. Selah.

SECOND PART.

SPECIAL PRAYERS AND
MEDITATIONS.

PRAYER.

"O Lord, open Thou my lips,
And my mouth shall declare Thy praise."
(Ps. li. 15.)

INEFFABLE Being! Thou, whose name we are not worthy to utter; Eternal Source of all good; Thou from whom all things spring, through whom all exist, and in whom all must end; receive this day the offering of my heart, and indulgently accept my humble worship!

I come not, Lord, to express my wants or to solicit worldly wealth. I am content with that which Thou hast granted, for Thou knowest what is for my benefit.

I hope in Thee, and humbly wait the decrees of Thy providence.

It is no unworthy sentiment which leads me towards Thee. I come, Sovereign Guide, to throw myself on Thy mercy. I come to adore, to seek Thee, to implore a ray of Thy light.

I escape from the agitation and turmoil of the world, to commune through prayer with Thee.

Thou art, indeed, our great hope, the supreme truth. The wounded heart, the suffering soul find refuge beneath Thy wing; for "the Lord upholdeth all that fall, and raiseth up those that be bowed down." (Ps. cxlv. 14.)

But may the creature address his Creator? dare he address the Eternal, saying, **Hearken** unto me?

Yes, Holy One of Israel, I approach Thee, for Thou art my Father; Thou dost Thyself encourage me to pray; the voice of thy love, vibrating through all nature, invites me to draw near unto Thee.

O Father, enlighten my soul, so that I may comprehend Thy greatness ; Creator of this glorious universe, hearken to my prayer. I love and adore Thee as the best of fathers. Yes, Thy works and my heart tell me, that Thou art beneficent as omnipotent.

What master so merciful as Thou? All our duties towards Thee consist in obeying and thanking Thee, in the acknowledgment of our insufficiency and weakness, and in imploring Thine aid and indulgence. Yet, unhappy that we are, we find these too weighty, whilst we bow daily before human vanities.

O, enlighten our eyes, and purify our souls ; revive the hearts of those enervated by indifference. Remember the covenant made with Thy people, and Thy words to Solomon ; " When this people, which bears my name, will turn to me, will pray and seek my face, will renounce evil, and act penitently, I shall hearken from the heights of heaven. I will forgive their sins and come to their aid."

O may all men, at length, comprehend and know Thee ; may their hearts unite towards Thee. Extend to them Thy blessing and spirit, so that they may love and help each other as brothers, and that their prayers may rise as divine hymns towards heaven, to celebrate Thy love.

SUBMISSION TO THE DIVINE WILL.

“ Hear the voice of my supplications when I cry unto
Thee,
When I lift up my hands towards Thy holy oracle.”
(Ps. xxviii. 2.)

Heavenly Father, I crave Thy guidance and protection ; enlighten the darkness of my spirit, so that each prayer may improve my heart. By Thee alone I wish to be led, and I will obey Thy commands. I will strive to please Thee ; to love all that Thou lovest, and to avoid all that is condemned by Thee, I will seek to do good, for the love of good, and for the glory of Thy name ; I will en-

deavour to cast aside all human motives, every thought of vanity or interest, pride or selfishness. I will place my happiness and pleasure in accomplishing Thy divine will towards all men, and in benefiting and serving them with all my means.

Deign, Lord, to watch over me ; guard my weakness against the temptations of sin ; preserve my soul from the allurements of the world : do not abandon me, for I shall fall if Thy strength support me not.

Permit not men's opinions to lead me from the path of faith ; or the scoffings of the impious to deprive me of its consolation. The peace and tranquillity I enjoy from my belief come from Thee, and in Thee I find a happiness which no man can bestow.

Goodness and mercy are Thy divine attributes. Lord, extend them to me this day, for my sins are many ; those committed against Thee are inexcusable. Thy mercy alone can efface them. Thou, Lord, alone knowest the days I have yet

to live. O may I, through Thy grace, walk in future according to Thy Law, and perform deeds pleasing in Thy sight.

May I merit Thy mercy, by my words and deeds, by my benevolence towards others, by the kindness and love I bear them; and may I find grace in Thy sight, O my Father and Creator. Amen.

ACT OF HOMAGE.

"Bless the Lord, O my soul." (Ps. civ. 1.

Great God, who hast created and sustained me alive, receive my humble worship. What is my life, my existence? A passing breath, a fleeting shadow! But Thou, God, art everything to me. Thou didst exist before my being was created, and Thou wilt be after my body will have mingled with the dust. From eternity to eternity Thou art God.

My existence in this world I owe to Thee; all that I shall be in futurity, to Thee must I owe it still.

From the cradle, Father of Goodness, hast Thou watched over me; each moment of life has been a result of Thy love. To whom do I owe all the hours of contentment, all the moments of happiness, all the sweets of joy I have tasted? Who has bestowed the organs of sense, those admirable instruments by which we appreciate Thy gifts? Who has granted me this soul, a ray of Thy divine light, and source of my eternal life? Who has given those tender relatives and loving friends to cast joy and sunshine over existence? Thou, O my Father; and Thou hast given me likewise a heart capable of loving Thee, and a tongue to express my gratitude. How great is Thy goodness, how boundless is Thy greatness, since Thy power equals Thy bounty.

How glorious is man's destiny, how sincere then should be his gratitude! He who rules the firmament, who holds the universe as a drop of water, deigns to regard the happiness of his creatures, to love and protect them. How is it possible

to disregard Thy law of love ? I feel the necessity of loving Thee through gratitude, and of loving my fellow man, for my own happiness. How could I despise or refuse to love my fellow creatures, when, Thou, Lord, deignest to love us all !

I implore Thee, be our protector and guide. Who loves as Thou lovest ? Who but Thou, can lead me to eternal happiness ? I ask not for worldly possessions ; I am content with the share which Thou hast allotted me, and thank Thee daily for all Thy mercies. Thou knowest best what is good for us. "Thou givest food for all in due season." (Ps. cxlv. 15.)

My desires must be limited to my necessities and Thy will. Can I, blind mortal, judge what is beneficial or otherwise ! I trust in Thee—need I fear or desire ?

Lord, teach me Thy ways, so that I may walk in the light of Thy divine spirit. I will strive to follow Thee, to listen to Thy teachings, perform Thy will

by doing good and practising truth and virtue, for I know that to love truth and practise good is to know and love Thee.

AN APPEAL TO DIVINE MERCY.

“Unto Thee, O Lord, do I lift up my soul.”

(Ps. xxv. 1.)

How often have I transgressed Thy commandments, O Lord ! I have repaid Thy love with ingratitude, and been unmindful of Thy long-suffering, yet Thou hast pardoned. Ashamed and penitent, I now feel how I have disregarded Thy goodness.

Heavenly Father, pardon, I beseech Thee, the errors of my past life ; be merciful, and help me to reform and to commence a new existence. Lead me in the way of humility and virtue, endow my spirit with wisdom ; permit not my reason to wander into infidelity. Lord, my soul soars towards the abode of Thy light ; draw my soul nearer and nearer to Thee, separate it from the infirmities of matter,

so that it may gradually rise to the abode of spirits, and to Thee. Amen.

THOUGHTS ON CHARITY.

"Say not, I will do to him as he hath done to me."

"If thine enemy be hungry, give him bread to eat ;

And if he be thirsty, give him water to drink."

(Prov. xxiv. 29 ; xxv. 21.)

To love all mankind, who are our fellow creatures, to wish and to do them all the good in our power ; to defend them in their absence, help them by our counsels, support them in misfortune, console them in affliction, rejoice in their joy, sympathise with their sorrow ; such are the duties charity imposes and the holy Law prescribes to the Israelite.

To love our fellow creatures, does this consist merely in abstaining from evil words and deeds against them ? Is it this negative virtue that the most indifferent heart can feel ? No ! such is not, such cannot be God's law of love.

Charity, the most sublime of virtues,

is an active good, which incites me to endeavour to promote the happiness of another as though it were my own ; in short, I should love my neighbour as myself, become identified with him, and no sorrow or joy can attend him but my heart must take its share. Such love do I owe not only to a friend, benefactor, or relative, but likewise, to every fellow creature, regardless of rank or faith ; I even owe it to my enemy, according to Holy Writ (Prov. xxv. 4.). How guilty is that man who, instead of practising such holy love, not only remains indifferent to the condition of his fellow creatures, but grieves and feels envy at his success : or he that delights in calumniating his neighbour, and thus destroys his happiness and reputation. Preserve me, Lord, from such sin, and, if my heart be guilty, be Thou merciful and pardon.

To be charitable towards our neighbours is scrupulously to avoid wounding his feelings, injuring his reputation, or personally humiliating him. What bitter

tears are often shed in consequence of a humiliating word uttered in a moment of pride or thoughtlessness; to be charitable to the poor is to display all the delicacy of a kind and feeling heart. Is it benevolent, disdainfully to throw coin to a poor man, whilst our homes and our hearts are alike closed against him? Is it charity to devote a little of our means, in a fit of repentance, for the use of the needy, without bestowing a thought or care on its proper disposal? Preserve me, Lord, from such deeds of charity, and let me not forget that "the ransom of a man's soul are riches." (Prov. xiii. 8.)

Teach me then, O Father, better to comprehend the duties of religion, so that I may feel towards the poor man, as towards an unfortunate though deserving brother, in whose sufferings I sympathize, and must endeavour to relieve, by affording him aid and counsel, so that he may become self-supporting. I must save him from humiliation, despair, and temptation; and provide for his urgent

need, before my own distant wants. By thus acting, I shall be only acquitting myself of a debt ; for, according to Thy divine precepts, the superfluity of one brother is the right of another.

PRAYER.

May I ever remember, O God, the touching precepts by which Thou dost exhort us to love all the unfortunate without regard to faith, for charity is an essential Jewish doctrine ! May I never forget, that, according to Thy divine ordinance, the stranger and the Israelite are equal before Thee (Numbers xv. 15) ; that our religion does not make eternal salvation the exclusive privilege of its followers ; but that it regards the pious of whatever denomination, who act virtuously, as destined for eternal happiness (Talmud) ; for all men are brothers before God. “Have we not all one Father ? Hath not one God created us ?” (Malachi ii. 10.)

Lead me, through Thy grace, O God, freely to pardon mine enemies ; so that I may not feel hatred, bitterness, or revenge ; that I may never speak against them, nor take pleasure in hearing them spoken against ; but that I may pray for, and even serve them, should opportunities occur. I know how difficult is this duty ; yet it is not beyond our power. The example of Joseph, loading with benefits those very brothers who had betrayed him ; the gratitude evinced by David towards those who had shown kindness to the remains of his persecutor—Saul, teaches us how we ought to conduct ourselves towards those who have acted evilly towards us. Come now to my aid, O God ; help me to become reconciled with all men, and to love them with a brother's love. Amen.

EXPRESSION OF HUMILIATION.

רבון כל העולמים •

"I dwell in the high and holy place,
 With him also of a contrite and humble spirit."
 (Isaiah lviii. 15.)

Lord of the Universe, in offering my supplications, I rely not on my own merit but on Thy mercy. What am I? What is my existence, my piety, virtue, justice, my strength, or power? How dare I raise my voice unto Thee, my God? In Thine eyes, the most powerful are as nought; the most illustrious, the wisest, and most talented, as though they had not existed.

The works of man are vanity; his life is fleeting, and his bodily pre-eminence over other creatures is as nought before Thee, for all is vanity on this earth (Eccles. iii. 19.) Of what have I then to boast—I, a frail and powerless creature—what is my superiority over the rest of my companions on earth? Is there

ought of evil or of misery I do not share with them? Decay and death--are they not common to us all? Will not the monarch sleep in the dust like the beggar? Will not the poor man, who extends his hand for alms, be ranked above me in the heavenly abode, if his heart is purer before Thee, Lord, than mine? Cease then, my soul to be occupied with the vain distinctions which wealth and poverty have established among men; be not arrogant in success, or cast down in adversity. Remember that we are all children of the same Father, and in His loving-kindness He forgets not the humble and unhappy.

SUPPLICATION IN SORROW.

"Out of the depths have I cried unto Thee, O Lord."
(Ps. cxxx. 1.)

Lord, misfortune assails me; my heart droops beneath my load of grief; but hope has not left me; I know that the unhappy do not implore Thee in vain; and I come to Thee, O Father, to seek Thy mercy;

turn not from me then, but hearken to, and grant my prayer.

Yet, if in Thine inscrutable wisdom, Thou hast otherwise decreed, if the trials imposed on Thy servant must still be inflicted, I will not murmur, but bear all with submission; and, if my heart cannot conquer its grief, I will at least bow resignedly to Thy will, and bless the hand that strikes.

May Thy will be done, O Lord!
Amen.

EXPRESSION OF GRACE AFTER A FORTUNATE
RECOVERY.

"I love the Lord, He hath heard
My voice and my supplications."
(Ps. cxvi. 1.)

I thank Thee, O God, Thou hast not rejected Thy servant's prayer; Thou didst hearken unto my supplication; by Thy divine protection have I been saved. At Thy voice the dangers that surrounded me were removed. Accept, O Lord, the

expression of my gratitude, and my vow to devote my heart to Thy service, and so to employ my life as to become worthy of Thy blessings. Eternal God, inspire me, I pray Thee, with the spirit of Thy love, so that I may be enabled to assist my fellow creatures, and be of service to mankind. May Thy goodness be ever present to my mind, so that the remembrance of Thy love may strengthen and sustain my courage in the trials which it may please Thee still to impose. In Thee alone do I confide, O Lord; to Thee alone do I render thanks, for Thou hast been and wilt ever be my strength and salvation. Amen.

RESOLUTION TO AMEND.

"Lord, make me to know Thy ways." (Ps. xxxvii. 11.)

Often have I promised to reform, and as often have I also violated my promise, by again falling into the same errors, and forsaking Thee, O Lord! The love of the world, the love of self, frivolity, and

vanity have made me forget my good resolves. Lead me, O Lord, to comprehend that Thy love alone can lead to everlasting happiness. O Father, let me not add to mine iniquities. I will strive to avoid sin, and return to the observance of Thy Law. But of what avail are my resolves, if Thy strength come not to mine aid! Therefore, I beseech Thee, Lord, strengthen me in the accomplishment of duty, increase my love of good, support me in my struggle against temptation.

Heavenly Father! Thou alone art perfect; but religion teaches that the practice of virtue is an approach towards perfection; deign to aid my endeavours, and support me in the way of right.

Lord, make me an instrument of Thy goodness towards Thy creatures, for I know that in doing good to others I obey Thy will. At the prayer of the unfortunate, may I be stimulated to benevolence, so that those who apply to me may be received with love; for "whoso mocketh the poor reproacheth his Maker." (Prov.

xvii. 5.) I will look on every man as my brother, a child of my Heavenly Father. I will extend my hand to the unfortunate, protect the orphan, support the humble, satisfy and clothe those exposed to hunger and destitution.

May the good I do be devoid of all interest, self-love, vanity, or even of the hope of future reward; may it be only devoted to the glory of Thy name and the well-being of humanity; for "he who believes in the Lord imitates His mercy." (Talmud.)

But our duties are not confined to the poor; how many others can receive good or evil at our hands! I will endeavour, O Lord, to love my fellow creatures as myself, without any personal consideration; and to forgive those who have shown themselves as enemies.

I promise never to calumniate others, or to construe their acts into evil, but to forget their offences, to behave towards them with kindness and justice, sincerity and truth, according to the precepts of

Holy Writ. If happiness be their lot, I will not be envious of them; but, if misfortune assail them, I will come to their aid. Give me sufficient wisdom to recognize the righteous man, so as to esteem him, the deserving poor so as to afford him succour. Should the unworthy at any time abuse my confidence and kindness, let me not therefore become unjust towards others, and mistrust the upright and unpretending; for it is better to be deceived than to act unjustly. Too much prudence in offers of assistance, often conceals coldness of heart. Thou alone caust judge, O Lord.

O God, preserve my soul from pride and vanity, so that I may be enabled to judge of myself without too much indulgence. Let me not despise the lowly, or flatter those high in worldly rank. "Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud." (Prov. xvi. 19.) Teach me humility, so that fortune and worldly rank may never touch my heart, and

that I may not rely on my own acts for merit in Thy sight ; for from Thee alone, O Lord, do I await my happiness in this life, and in the life to come.

PRAYER.

I will strive to direct my heart towards Thee, and my thoughts to the fulfilment of Thy behests, as the aim of existence, to obey and adore Thee, and to await salvation and help from Thine omnipotent will alone. May then my heart receive with resignation and submission whatsoever it may please Thee to decree.

Help me with Thy Spirit in the endeavour to pursue the light of progress. Support me with Thy strength when I stumble, for Thou upholdest the weak. Lord, in Thee alone do I trust, in Thy light alone will I walk. Amen.

יְהִי רָצוֹן :

TO ASK OF GOD PERSEVERANCE IN
GOOD.

“ If thou doest well, wilt thou not be accepted ? ”
(Gen. iv. 7)

Thou knowest my heart, Lord, with its good and evil propensities ; Thou knowest that my intentions are good, and that my sentiments are honest and virtuous ; but in the struggles of my heart ; evil passions often gain ascendancy, and I should fall didst Thou not come to my aid.

May it please Thee, my God and the God of my fathers, to inspire me with the love of Thy Law. Let me not be led into error, temptation, or sin. Keep evil thoughts from ruling over me ; remove perfidy and wickedness far from me and mine. Strengthen my heart in the love of good and the practice of virtue. Make

me humble and submissive to Thy will,
and grant that I may find favour and
mercy in Thine eyes, and in the eyes of
all Thy creatures. Amen.

TO ASK MERCY FOR ONESELF OR
ANOTHER.

"In Thee do I put my trust, O Lord."

(Ps. lxxi. 1.)

Father of infinite goodness! we live
but through Thy mercy; all that we are,
all that we have, we hold but from Thee.
Thou alone knowest our wants: Thou
alone canst supply them. To Thee and
not to man must we address ourselves in
times of trouble. Therefore, full of con-
fidence in Thy goodness, I come to implore
Thy help; I humbly beseech Thee to
hearken to my prayer. . . . Not
on account of my merit or that of any
other human being do I implore Thee;
but in the name of mercy, grant me my

request as an act of grace, like the food Thou givest gratuitously to all Thy creatures, as a proof of Thine inexhaustible goodness. So be it. Amen.

IN A TIME OF PUBLIC CALAMITY.

“ Why standest Thou afar off. O Lord ?
Why hidest Thou Thyself in times of trouble ? ”
(Ps. x. 1.)

Towards Thee, O God, my heart is raised, full of hope and faith, in this time of suffering and calamity. I implore Thy mercy, cast us not off, O Lord, do not forsake us in our distress. Behold, Thy children are desolate, for Thy hand weighs heavily upon us because of our sins. Have pity on our repentance. We acknowledge ourselves unworthy Thy grace, yet we hope in Thy love. O, Father, pardon our faults, as Thou didst pardon our fathers when they implored Thee ; come to our help, O Lord, and deliver us.

Notwithstanding my unworthiness, my heart is filled with hope, for I know that Thou watchest over me also, and that Thou wilt not reject the prayer of those who hope in Thee.

Blessed art Thou, O Lord, who dost hearken to prayer and supplication.

TO ASK FOR RETURN TO PIETY.

“ Turn Thou us unto Thee, O Lord,
And we shall be turned ; renew our days as of old.
(Jer. Lament. v. 21)

O Lord, who, in Thy love of man, didst on Sinai reveal to Thy people eternal truth, behold what has become of This sacred deposit in our hands ! Those, whose ancestors for centuries endured such agony of soul and bodily martyrdom to remain faithful to Thy covenant, in the day of prosperity they forget their ancestral faith, and neglect Thy commandments for the sake of pleasure, worldly wealth, and ambition. They despise and rail at that which brings eternal life,

and their erring reason awakens from its lethargy, but to doubt.

Alas ! that ignorance and superstition should impede the progress of belief, and that the spirit of darkness should blind the zeal of true believers, obscuring the vivifying truths of Thy Law. The evil has come so far, that, in a little while, the house of God will be deserted, and the faith of Israel clouded, almost lost in materialism, or overrun by idolatry ; for impiety and error are profaning our inheritance. O Lord, wilt Thou endure this ? Thou who willest not the death of a sinner, O look with pity on those who forget or offend Thee ; unclothe their eyes ; show them the abyss opening beneath their feet. God of Israel, arise, cause Thy power to be manifested, take vengeance on Thine enemies, according to Thy common law of love, by extending to them Thy mercy and Thy light, Fill their souls with Thy grace, inspire them with true penitence, so that they may comprehend and believe in Thine

omnipotence, and aspire in spirit and truth to eternal blessing.

Remember, Lord, Thy covenant with the patriarchs, elevate and inspire the hearts of the ministers of Thy worship, give them strength of mind and eloquence of speech, so that they may be enabled to bring Thine erring people back to Thee.

Destroy all hatred and intolerance, so that brother may not persecute brother.

Bring us back to piety and innocence, so that the unity and eternity of Thy name may be acknowledged by all the earth, and Thy holy Law may become the standard of all nations. Amen.

PRAYER FOR MAINTENANCE.

“Cast thy burden on the Lord,
And he will sustain Thee.

(Ps. lv. 23.)

. God, source of all bounty and love,
Thy providence affords food and support

to all creatures, none are excluded from Thy mercy, and through Thy grace every being finds its fitting nourishment. Thou hast ordained that man should labour, "by the sweat of his brow" he should eat his bread; but at the same time, Thou hast granted him intellect and knowledge, by which he may make his toil productive and a blessing. What bread is so sweet as that earned by labour, skill, and intelligence! True that wealth is not equally distributed; but who can doubt Thy wisdom or Thy justice, O Father! Thou alone knowest what is best for each of us, I will rely on Thy paternal love, for

"Thou openest Thine hand and satisfiest every living thing.
(Ps. xl. 16.)

Submissive and resigned, I will gratefully receive what Thy paternal hand doth grant. I only ask what was asked by the sage of Holy Writ: Give me neither poverty nor riches; feed me with food suitable for me. (Prov. xxx. 8.)

And, if my lot be cast among the lowly,
grant that my own labour may suffice for
my support, and for that of my family.
May I honestly earn my daily bread, and
be spared the shame of seeking aid from
the bounty of others.

Keep my heart pure from all feeling of
envy towards those who are above me in
station. May contentment and peace of
mind be my wealth, for

“Better is a little with righteousness,
Than great revenues without right.”

(Prov. xvi. 8.)

May my trust in Thee be my strength
and consolation; and may I have the
happiness of assisting those who are less
fortunate than myself. Help us all, O
our Father, and render us worthy Thy
blessings. Amen.

MEDITATION IN PROSPERITY.

" Riches profit not in the day of wrath :
But righteousness delivereth from death."
(Prov. xi. 4.)

Heavenly Father, how great has been Thy bounty ! Thou hast granted me worldly possessions, and all that can adorn existence here below. From the cares and anxieties which oppress so many I am spared ; and, whilst they earn their daily bread with the greatest toil, I, thanks to Thy providence, have more than sufficient for my wants.

Yet I know that Thy blessing is not the reward of any merit that is in me. I know that I am neither better nor more pious, than many who are living amid privation and poverty. I will not glory in prosperity, for its cause is known to Thee alone, Dispenser of all wealth, and my gratitude is the deeper, as I feel myself less worthy of Thy benefits.

Not for my use alone hast Thou given

me abundance. I am but entrusted with it for proper disposal, and must render an account of it one day; these riches can only benefit me through the good use I make of them.

"The charitable man doeth good to his own soul."

(Prov. xi. 17.)

Can I find happiness in pleasure and the enjoyments of the world? Forgetting the Creator's laws, shall I expend the treasures entrusted to my care in frivolity? or is delight to be found in the bare contemplation of wealth, which is so soon to pass from me?

No! conscience and religion tell me that it is not for the enjoyment of the body alone I have wealth, but as a means of ennobling my heart and soul by acts of benevolence; for Thou givest, Lord, to each of Thy children that which may open to him the way of salvation. As the poor man, mistrusting Thy goodness, imagines Thou hast forgotten him, and is thus lost through his impiety, so the rich,

who faileth to look up to Thee, as the source of all good, in his pride and vanity wanders far from the happiness of the righteous. The one does not comprehend the delights of benevolence, the other is insensible to the blessing of being resigned to Thy divine will.

Why then should we pride ourselves on the gifts of fortune? Is it not folly to be vain of so ephemeral an advantage? Yet do men despise the poor, and disdain those beneath them. Have they never witnessed death? Do they forget that naked and poor they entered the world, and naked and poor they must quit it? Neither the rank nor the wealth they enjoy can weigh aught in the balance of divine justice. Good deeds are the only riches that can be stored up for futurity, and which can plead for them before the Eternal Judge!

My God, preserve me from all hardness of heart and vanity; make me ever susceptible of pity and charity; may my faith in Thy protection and providence

be more precious to my soul than riches ;
and may the use I make of my perishable
wealth be according to Thy will, and
pleasing in Thy sight, my Father and
Benefactor !

PRAYER FOR PATIENCE.

“ He that is slow to anger is better than the mighty ;
And he that ruleth his spirit than he that taketh a
city.” (Prov. xvi. 32.)

Religion teaches moderation and mildness. We must bear with patience and resignation the trials of life ; yet how ill do I perform this duty. Disappointment sours, opposition irritates me ; I often embitter the lives of those around by my evil temper. Faulty as I myself am, ought I not to understand and bear with the errors of others ?

Thou, God, who givest peace to those who seek Thee, give me a calm and serene mind ; I will strive patiently to bear every annoyance and trial. Fill my heart with kindness and indulgence towards those

around me, that I may bestow every care and thought on them. Let me not irritate them by my obstinacy, but calm them by my patience and gentleness. I will use every effort; help me, then, O my God, to find grace and favour in the eyes of all.

RESIGNATION IN ADVERSITY.

"In my anguish I cried unto the Lord." (Ps. xviii.)

Grief overwhelms me, life seems shrouded in darkness, each day brings with it some new sorrow; I bend beneath the burthen, I fear to fall.

O God, receive indulgently my tears and groans, not as the warnings of a rebellious spirit, but as the cry of weakness.

I question not Thy providence, nor murmur against Thy decrees.

It is Thy creature calls to Thee; Thy child comes to Thee, Father of Mercy, to unburthen his heart and seek consolation and hope from Him who heals all wounds.

Thou dost nought in vain ; Thou dost not chastise without cause ; sorrow is sent to try our faith and trust ; all that comes from Thee must be for our good ; and we must accept it with humility and resignation, believing that " Whom God loveth, he chasteneth."

Am I alone suffering in this world ? Even among the most favoured, is there one who has not to bear his load of sorrow ! How many there are, more virtuous and more worthy, who have suffered and still suffer more than I ! Among the righteous, how many have blessed and glorified God in the midst of suffering !

And I, who have done so little to redeem my faults, or merit Thy mercy, have I a right to complain, or give way to despair ? No ! adversity can only reduce to despair those who look to this life alone for happiness—whose only hope is on this earth—forgetting that

" Man born of woman

Is of few days and full of trouble." (Job xiv. 1.)

Misfortune may even tend to our happiness, by teaching us to rest our hopes elsewhere.

What is this world, that we should attach so much importance to happiness here? If existence here is but as a day in eternity, what matters if its first hours are gloomy! Should we not rather consider it a divine favour, if these early hours of sorrow fit us better for a certain and glorious eternity?

Father of mercy, I accept with resignation and humility the trials Thou hast imposed in expiation of my sins. Thou art still to me the God of love, the Rock on which are established all my hopes. Thou alone knowest why I am visited with adversity. Thou alone hast the power to turn it to good. I know that Thou desirest not my affliction, for Thou lovest all Thy children; and this thought gives me strength and hope. "The Lord is with me. I fear nought that man can do unto me."

Strengthen my courage, O God; raise

me above the miseries of this life, so that I may be able to support my afflictions, and that adversity may not subdue me. Then shall I be able to meet trials with firmness and resignation, until it shall please Thee to relieve and deliver me. My faith in Thy word is unshaken, and my hope without end.

PRAYER IN POVERTY.

"Better is the poor that walketh in his uprightness
Than he that is perverse in his ways, Though he be
rich."
(Prov. xviii. 6.)

It being Thy will, O Lord, to subject me to the privations of poverty, I will strive to bear Thy decree with resignation; for I know Thou art a merciful Father, and Thy providence ministers to the good of Thy children.

Worldly riches are not the effect of blind chance; the lot of each of Thy creatures is assigned by Thee. Art Thou not the Father of great and small, rich and poor? We are all equal before Thee.

The rich have likewise their trials and griefs.

“Better is little, with the fear of the Lord,
Than great treasure and trouble therewith.”
(Prov. xv. 16.)

My confidence in Thy love brings more peace than the gifts of fortune could have done. My hope in Thee gives me strength and patience, to endure with courage the trials of life, awaiting repose and happiness hereafter.

I desire not worldly enjoyment and pleasure since Thou hast denied them; they might have proved destructive to my salvation. Besides, what matters that the few days of this life are dark and troubled, if my eternal felicity is more certain and glorious! Lord, I will seek my happiness in religion; it will bring peace and resignation, for the poor man can do good in benefiting his fellow-creatures and rendering himself useful to them. Guide me to this, and I beseech Thee, Father, be Thou my joy and con-

solation, and let not hate or envy darken my conscience, or trouble my serenity of soul.

Resigned to Thy paternal will, I prostrate myself before Thee, to entreat that Thou wilt accept the privations of my life, as an expiation of my sins and errors.

Thou hast sent trials to purify my soul. I will therefore consider them as a blessing from Thy mercy.

Give me, I beseech Thee, my daily bread. Those who invoke the Lord will not fail in their need.

A SERVANT'S PRAYER.

"The Lord blessed the Egyptian's house for Joseph's sake."
(Gen. xxxix. 5.)

With love and wisdom hast Thou, my God, allotted the destiny of each of Thy creatures; and whatever the place assigned to us by Providence, we must accept it with gratitude, and faithfully fulfil all its obligations. May-I, then,

never forget, O Lord, that in fulfilling the allotted duties of my station, I am as pleasing in Thy sight as those above me.

My position is often a painful one; but Thou hast willed it thus, and uncomplainingly I receive the lot Thou hast assigned to me, for Thou knowest what is best fitted for Thy children; however humble my position, I can yet be useful to others in performing my duties conscientiously.

It matters not what rank we hold here, provided we merit Thy grace through the performance of Thy will. Before Thee, Lord, there are neither great nor little, rich nor poor, for Thou hast said, through Thy prophet,

“I dwell in the high and holy place,
And with him of a contrite and holy spirit.”
(Isaiah lvii. 14.)

All are equal in Thy sight. Thou regardest no distinctions save those of righteousness and sin; Thy benefits are distributed with justice, for if those more favoured by fortune have enjoyments of

which I am deprived, they have also cares and anxieties unknown to me.

I will strive to be pious, virtuous, and diligent in my labour, and, above all, honest, devoted, and faithful to my employers. I will receive every mark of kindness with gratitude, and bear patiently their caprices and reproof, even if sometimes unjust; for if my burthen become too hard to bear, Thou wilt aid me. Support Thou my courage, and uproot from my heart every thought opposed to my duty.

My God, I beseech Thee, preserve within me the love of good, and grant that through Thy grace I may become, like Joseph, a source of prosperity to my master's house, and that my conduct may be pure like his, raising me in the esteem of the virtuous, and enabling me to support the hardest trials, and to remain faithful to the precepts of my faith. Amen.

PRAYERS ON SETTING OUT ON A
JOURNEY.

"Blessed shalt thou be when thou comest in, and
blessed shalt thou be when thou goest out."

(Deut. xxviii. 6.)

Nothing can succeed without Thy blessing. Nought can subsist without Thy help, or be accomplished without Thy will. O Thou, whose eye extends over all times and every place, watch over and protect me on my approaching journey; remove all dangers and accident from my path. Preserve those dear to me from sorrow in my absence, and bring me back in peace and joy to my family.

Bless Thou my enterprise, O my Father; guide me with Thy protecting hand, and bring me back to those I am about to leave.

Sustained with this hope, I resign myself into Thy hands, I no longer fear. Thou art the omnipotent Protector of Israel, hearkening to the prayers of those who hope in Thee.

IN FAVOUR OF A FRIEND SETTING OUT ON
A JOURNEY.

"The Lord bless thee and keep thee."

(Numbers vi. 24.)

O God, faithful Guardian of those who put their trust in Thee, I entreat Thy blessing in favour of who is about to leave home. Protect him, O Lord ; preserve him from danger and temptation, remove all obstacles from his path, and grant him success in his undertakings. May Thy grace and love accompany and shield him ; for without these, men's strength and prudence are vain. Thou alone art powerful to protect and defend.

My trust is in Thee, God of Israel, the shield of Abraham. I invoke Thy holy name, and trust in Thy help. Amen.

A FATHER'S PRAYER.

"My son, if thy heart be wise
My heart will rejoice."

(Prov. xxiii. 15.)

To Thee, O Lord, do I owe the sentiment of my parental affection, which is an emanation of Thy divine love. But of what avail are my tenderness and care without Thy blessing?

The tender plants could not thrive un-nourished by Thy heavenly dew. Thou who providest for all nature, for the bird and the flower of the forest, forget not my children in the distribution of Thy benefits. I ask not wealth or luxury, or that they shall live without labour; give them a healthy and vigorous body an upright heart and a persevering spirit. Moderate their desires, so that they may be contented with their daily bread, and remove far from them the dazzling follies of the world.

Enlighten my spirit, O Lord, so that I

may know how to direct them to good, to cultivate sentiments of virtue and piety, and fit their hearts for noble and honest deeds. Grant them, I pray Thee, a clear preception to discern the truth, and a firm will to practise it. Preserve them from evil passions, and the temptations so dangerous to youths ; for

“How much better it is to get wisdom than gold !
And to get understanding, rather to be chosen than
silver.” (Prov. xvi. 16.)

God of my fathers, keep them strong in our holy faith, and obedient to Thy Law ; so that when it shall please Thee to call them, they may return to Thee pure and blessed.

A MOTHER'S PRAYER.

In vouchsafing to me, O Lord, a mother's happiness, Thou hast imposed the most sacred obligations on Thy servant ; guide me, O God, and inspire my heart and mind with good, so that I may ful-

fil my duties according to Thy will ; grant me the prudence, foresight, and courage necessary for their performance ; enlighten me, lest blind affection for my children lead me from the right aim I ought to have in view. Willingly do I renounce all worldly pleasures, to watch over the sacred trust confided to my care ; for my children are the most precious gift Thy goodness has bestowed, their caresses my sweetest enjoyment ! How infinite is Thy grace, O Lord, in making the most imperative of duties productive of the greatest felicity.

If the maladies of the infant body fill the mother's heart with anxiety, how much more necessary is it to preserve our children from evil passions, those baneful maladies of the mind and heart.

Therefore I beseech Thee, my God, to preserve me from every weakness that might be injurious to their proper training. Let me not be blind to their faults, teach me to control them with firmness, and inculcate obedience to Thy Law, and

faith in Thine eternal providence. Grant that I may keep a proper watch over my own actions, so that my words and example may always be consistent with their duties and my own.

Give me grace to instil in their hearts every generous sentiment and estimable quality. Remove them from all danger ; give them health of body, enlightenment of mind, and purity and loftiness of soul ; support them, if they should waver in the path of right, and lead them back in mercy, if they should wander from it. Guardian of Israel, watch over them, uphold them in the hour of temptation, so that they may ever remain strong in belief, and faithful in the observance of our sacred tenets.

O most merciful Father, weak and erring myself, I fear lest the consequences of my sins fall on my children. Strike me not through them, I beseech Thee. Let them not bear my punishment, for Thou hast said through the prophet,

"The son shall not bear the iniquity of the father."
(Ezek. xviii. 20.)

Hearken, Lord, to my fervent supplication. Grant happiness to my children, and vouchsafe to me, at my last hour, the glorious consciousness of having trained virtuous and pious Israelites.

May the light of Thy spirit be my guide, and Thy divine love descend in blessings on my children. Amen!

A HUSBAND'S PRAYER.

"Therefore shall a man leave his father and his mother, and cleave unto his wife."

(Gen. ii. 24.)

In Thy goodness, O God, Thou hast given me a wife as my inseparable companion on earth, in good and evil fortune, in joy and sorrow. May I never forget that if strength and reason belong to my sex hers is attended with delicacy of body and sensibility of mind. Grant O Lord, that I may never act unjustly towards her, or demand qualities denied by nature. Her weakness should ever protect her in my eyes. I must remember she

is a delicate and tender being, confided to my protection by love and faith.

Grant me peace and gentleness of heart, so that I may behave with tenderness and love to the wife Thou hast given ; if she err, I must remember that I am not exempt from faults, and that affection and indulgence are the best means of leading her back.

May I convince her, by all my words and actions, that in me she can find her most faithful and devoted friend, and that her confidence in me will be her surest safeguard ; and grant that my heart may be always free from the pangs of jealousy and distrust, the foes of domestic happiness.

May I also remember that in the trials and sorrows of life, woman has the saddest part. Give my wife the strength and courage to bear all with fortitude ; and grant me the comfort of soothing her sorrow by my care and affection. May our children be not only the objects of our joy, but likewise the bonds of our tenderness and friendship.

Unite our hearts in holy devotion, so that we may be able to support each other in the trials of life. May our children see in us examples of goodness and piety; may peace and tranquillity be our portion, and our dwelling be pleasing in Thy sight, as a true Israelite's home. Amen.

A WIFE'S PRAYER.

"A prudent wife is from the Lord."

(Prov. xix. 14.)

Lord Thou hast given me a husband, a companion to guide my steps and share my destiny in life. From him I receive support and subsistence. Render me capable of softening his toil by my affection and gentleness of character. May I never forget that care and anxiety accompany man in his labours, so that it is woman's sweetest mission to restore his peace and serenity of soul, by her mild and gentle love. May my husband's happiness be mine. May my affectionate sympathy soothe his cares; and may he

find in me a faithful companion in sorrow and in joy.

Guide me, as Thou didst guide the strong woman mentioned in Scripture; teach me the practice of every domestic virtue. Knowing the value of a virtuous and modest life, I shall be saved from the errors of those women who place their happiness in the adornment of the person and in worldly vanity.

Grant me, Lord, those mental ornaments and imperishable virtues which neither age nor sickness can destroy, so that though youth depart, I may yet retain those adornments of the mind that may secure the affection of my husband's heart. Amen.

PRAYER OF AN UNHAPPY WIFE.

"The Lord hear thee in the day of trouble."

(Ps. xx. 1.)

My God, in Thee alone do I put my trust; comfort me in mine affliction, assist me in my distress, O my Father.

Thou alone art a faithful Protector. Help me, for I am very wretched. My joy is changed into mourning ; the happiness I had hoped for is vanished, as a dream. The link is loosened that should have attached me to my husband's heart ; discord has usurped the place of sweet sympathy. I am bowed down with grief, and should fall beneath the burthen, had I not faith in Thy providence. I weep in solitude, and mentally seek the cause of my misfortune and the means of remedy. Alas ! why does my husband behave thus ? I ask my conscience if I have deserved this cruel lot. O God, enlighten me, that I may judge myself sincerely. Perhaps my husband's conduct is the consequence of my faults ; for Thou art just, Lord, and the misery I experience may be a merited chastisement ; but aid me with Thy mercy, so that this chastisement may prove the expiation of my errors, and the end of my trials. O my Father, restore to me my husband's heart ; soften his character, and revive the memory of our happy

days ; inspire me with qualities to regain his affection ; teach me to read his soul, divine his thoughts, and win him over to me ; to conquer his obduracy by my love, his anger by my gentleness, his injustice by my resignation.

Preserve me, my God, from all feeling of bitterness and hatred ; and if my husband be deaf to entreaty and to the voice of duty, or insensible to my tears, grant that my heart may still be his, and that my life, devoted in affliction, may be passed in the practice of virtue and piety, so that I may bear my heavy trials without a murmur.

My God, Thou wilt be my refuge, my consolation, my support, through my sorrowful existence. Thou wilt restore me to peace and calmness, for "Thou sustainest those who stumble, and raisest those who are fallen." (Ps. cxlv. 14.) Thou wilt strengthen me by the remembrance of those who proved their patience amid torture, persecution, and ignominy, and I shall find consolation in the hope

that sorrow, purifying the soul, may prepare for me the way to heaven, there to enjoy eternal bliss near Thee, my Creator, for Thou at least wilt not abandon those who cling to Thee.

A WIDOW'S PRAYER.

"The Lord preserveth the stranger;
He relieveth the fatherless and widow."

(Ps. cxlvii. 9.)

Omnipotent God, Thou art just, Thy decrees are just, and all that Thou doest is just and perfect. I murmur not against Thy will, but entreat Thee to pardon my grief, and to give my heart strength and resignation. I have been severely smitten; deep is my affliction.

Thou hast taken from me the husband of my love, the companion and protector of my existence, the father and support of my children. My soul is bowed with grief. I mourn my past happiness, and the future lot of my poor children.

How fleeting are the joys of this life;

one day has sufficed to destroy the earthly joy constituting my pride !

O Lord, Thou art just, for I have sinned in placing my happiness on the affections of this world. I have not sufficiently remembered that all belongs to Thee : that our possessions and lives are a deposit, withdrawn at any moment, and which we should be ever ready to restore. But Thy mercy equals Thy justice, and I have faith in Thy love. From Thee I seek consolation ; for Thou alone, O God, canst heal the wound of my heart ; Thou alone canst give courage and hope to the bruised spirit.

Protector of the widow and the orphan, Thou, who in every page of Holy Writ dost promise Thy help, I implore Thy succour for my children ; abandon us not in our distress ; be Thou our help and refuge. Watch over me ; assist me, so that I may suffice for the support and education of my bereaved ones. Preserve us from dependence on man's mercy, and grant a supply for our need through Thy

blessing. Watch over my poor children, who have no father but Thee ; realise for them Thy promise, " The Lord is the father of the orphan and the defender of the widow." (Ps. lxxviii. 6.) Lead them safely through the dangers of life ; grant them a calm and peaceful existence ; purify their hearts, strengthen their courage, so that they may remain undaunted by obstacles, and be able to resist temptation. Keep us in the way of righteousness, until it shall please Thee to unite us in eternity with him whom we now mourn.

AN ORPHAN'S PRAYER.

" A Father of the fatherless . . . is God."
(Ps. lxxviii. 5.)

Merciful Father, I look up to Thee, and implore Thine assistance, for Thou art my only help and consolation.

I am desolate and alone. Thou hast been pleased to call my parents to Thee : O God, abandon me not, for what would

become of me—who will love, who will protect me, if Thou dost not, Father of the fatherless, Protector of the unhappy ! But my trust in Thee rises superior to my grief, and, if my tears flow, yet I murmur not against Thy will: for my good parents, who now repose in peace, have taught me to submit to Thy decrees, and hope in Thy mercy.

Yes, O God, I hope in Thee ; Thou wilt not forsake me ; Thou wilt watch over the unhappy child who has no support or counsellor on earth ; Thou wilt protect me from the dangers to which my weakness is exposed. Remove, far from me, all that might tempt me to neglect the precepts inculcated by my parents, so that my conduct may do honour to their memory, and my deeds rejoice their souls, which I delight to fancy are in heaven watching over me, where I hope to merit re-union with them, through Thy grace. Be Thou praised for evermore, my God, Protector of the fatherless.

PRAYER OF A YOUNG GIRL.

"Favour is deceitful, and beauty is vain ;
But a woman that feareth the Lord, she shall be
praised." (Prov. xxxi. 30.)

Heavenly Father, whoremignest on high,
yet regardest with benevolence the worm
that is sheltered and nourished by Thy
providence, I venture to approach Thee
to offer the humble prayer of a faithful
heart. My love for Thee is superior to
all fear, and my confidence in Thy good-
ness overcomes my sense of weakness.

Thy protecting wing has sheltered me
since the first moment of my existence,
until this day hast Thou guided mysteps ;
each hour affords fresh proofs of Thy pa-
ternal bounty. Thou bestowest health
and joy, and givest vigour to my life ;
Thou causest the sentiments of love and
gratitude to develop in my heart, towards
my parents, for their watchful care and
tenderness : and, above all, Thou dost

cause Thy heavenly light to shine on my soul, revealing Thee to my love.

I thank Thee, Heavenly Father, for so many unmerited blessings ; vouchsafe still Thy protection, and render me more worthy of Thy grace and mercy.

May my endeavours to obey my parents be pleasing in Thy sight ; uproot every germ of evil from my heart, and ennoble my thoughts and sentiments. Give me, Lord, a docile will to follow good counsels, to listen to pious exhortation, to obey the holy commandments, and to practise the precepts of our divine Law, so that I may find grace in Thy sight.

God of goodness, preserve my heart from the frivolity and errors of youth, save me from the allurements of vanity and pride, and from apathy and indifference.

Enlighten my spirit, so that I may conquer my faults ; soften my character, so that I may be indulgent to the errors of others ; may I never forget, O God, that religion demands of the daughter of

Israel, humility in prosperity, resignation in adversity, charity, compassion, and love for all her fellow creatures, whatever their creed or country.

Lord, I will engrave on my heart these words of the Book of Wisdom :

“ Favour is deceitful, and beauty is vain;
But a woman that feareth the Lord, she shall be
praised.”

Hearken to my prayer, O Lord, and
bestow Thy blessing on Thy servant.
Amen.

A CHILD'S BLESSING FOR HIS PARENTS.

“ Thy father and thy mother shall be glad,
And she that bare thee shall rejoice.”

(Prov. xxiii. 25.)

Heavenly Father, to Thee I owe the happiness of still possessing my dear parents. Thou hast preserved them to me in Thy love ; they are to me, on earth, what Thou art in heaven to all Thy children, and their tenderness is a ray of Thy

divine love. Thy holy Law, source of every noble sentiment, prescribes that we should cherish them ; and how can they fail to be the most sacred objects of our respect and veneration here below. What sacrifices do they not make for our happiness ! What care, what anxiety we cost them ! But their goodness and solicitude are unlimited. They are angels placed near us by Thee, O God, to guide and strengthen us in good by their counsels and example. O my God, lengthen their days ; preserve them, yet a long time, to their children ; give us the happiness of surrounding them with marks of our love and veneration during many years, to comfort and cheer their old age. Remove grief and affliction far from them ; and with happiness grant them health of body ; vouchsafe to them the blessing of the Patriarchs, so that they may live to the most advanced age in joy and peace. May I, through my deeds, rejoice their hearts and honour their name. May I, through Thy grace, realize this my desire

in obedience to Thy holy Law, the source of every noble sentiment. Amen.

MEDITATION IN OLD AGE.

"Now, when I am old and grey headed,
O God, forsake me not." (Ps. lxxi. 18.)

Lord, Thou hast accorded me long life on this earth ; most of the friends of my youth have paid the debt of nature, while I am still among the number of the living. I thank Thee, Lord, for this favour of Thy providence ; I will enjoy it in humble gratitude, knowing my unworthiness.

But this is not the only gift of Thy bounty. On looking back through my long career, I find everywhere proofs of Thy love, and traces of Thy benevolence. What pure and sweet joys I have experienced ; how many dangers I have escaped ; what misfortunes Thy paternal hand has averted ! And when, in Thy justice, Thou didst send trials, did I not owe the courage and resignation which

supported me to Thy help ; and didst Thou not deliver me, O my Father !

I thank Thee with all my soul for Thine innumerable lessings.

Continue Thy protection, O God ; preserve me from sadness and discontent, which so often embitter old age ; help me to bear its unavoidable infirmities with patience, so that I may not become a burthen to those around me, or my presence cast a gloom over the spirit of my family. Like David, I beseech Thee—

“ Cast me not off in the time of old age ;
Forsake me not when my strength faileth.”

(Ps. lxxi. 9.)

Give me, Lord, the calmness and peace of mind so befitting the old. Permit that my latter days, devoted to piety and benevolence, may be an example to my family, and make my memory revered ; grant, my God, that without anguish, I may sleep the sleep of the righteous, and return in peace to the bosom of my fathers. Amen.

PRAYER FOR FUTURE LIFE.

"Thou preservest my soul from death."

(Ps. cxvi. 8.)

My God, I wait not until sickness assails me, or that dangers and death menace, to ask Thy pardon for my past life, and to entreat of Thee mercy and a share in the abode of the blessed. This important act shall not be the result of fear or grief. Instead of avoiding the thought of the dread moment, I often picture myself on the bed of death, when the prayers for the dying will be said for me, and I, declaring for the last time the unity and eternity of God, shall have to render back my soul to Him who gave it. Need I be at this last extremity to know that my hour draws nigh with certainty and rapidity ?

Those whose place I occupy are gone. I shall die in my turn ; this earth is a

prison filled with victims doomed to death; daily the gates are opened to some for the last time; soon my turn will come, and I must submit to the sentence of the supreme Judge.

I submit with resignation, O merciful Father, to Thy decree of death, which Thou hast ordained as the portal of life. Bless, O Lord, my soul, and purify it, as it is an emanation from Thy Spirit.

Grant by Thy grace, O God, that my soul may be prepared when it shall please Thee to summon it. If I have misspent the first portion of my earthly existence, let me now make atonement, and make up for the past by my future good deeds, so that death may not overtake me before I repent, and "may I die the death of the righteous, **המת נפשי מות ישרים**." (Num. xxiii. 10.) Amen.

PRAYER FOR A YOUNG GIRL BEFORE HER
BETROTHAL.

"Preserve me, O God ;
For in Thee do I put my trust."
(Ps. xvi. 1.)

Thou hast watched over me, O Lord, with infinite love ; Thou hast guarded my heart from evil influence ; Thou hast preserved my parents, who lavish on me so much tenderness and care. How shall I thank Thee, Lord, for so many blessings !

Now a new path is opening before me, I am destined to become the wife of one whom the experience of my parents judges capable of contributing to my happiness.

May the heart of my chosen husband be pure and sincere ; may he comprehend the importance and sanctity of the mutual engagement we are about to contract ;

and may pious and upright sentiments cement the tie between us.

Bless my parents in their choice, so that the man, to whom I am about to be affianced, may prove a tender and devoted protector.

O Thou, who dost fix the destiny of man, guide my steps towards good, teach me to perform the duties of the new position into which I am about to enter, and bless a daughter of Israel who puts her trust and hope in Thee alone, my Father and Protector. Amen.

PRAYER OF AN AFFIANCED BRIDE.

“Man’s goings are of the Lord.”

(Prov. xx. 24.)

When I reflect on the change about to take place in my position, I should tremble at the uncertainty of the future, did I not put my trust in Thee, O Lord. I am soon to leave my parents’ home,

and the dear benefactors of my youth, to go away from those I love, and by whom I have been so tenderly nurtured, to become the partner of the man I have chosen, and whom Thou hast led unto me, and allotted to my affection, in making him appear in my eyes worthy of esteem and confidence. In a few days, he will become the master of my destiny; his existence will be mine, his joy or grief, prosperity or misery, honour or shame, all will be shared by me; whilst my will, my deeds, my thoughts, my very name, will be absorbed in his. O God, grant that I may always find him such as he now appears, kind and loving, honourable, benevolent, temperate, and active; and inspire me with the power of pleasing him always, by sterling virtues and estimable qualities.

I confide in Thee, Heavenly Father, I raise my soul to Thee imploring Thy help. Thou who seest all things, even to the end of time, call me at once hence, if the guide I have chosen on earth should

attempt to turn me from Thee, sully my honour, or corrupt my heart by his mode of life. Permit not the tie, about to unite us, to sever the bonds which attach me to Thee; but strengthen and maintain within our hearts true religion, the pledge of conjugal faith and happiness.

Grant this prayer of Thy child, O Father in heaven, and vouchsafe Thy protection. Amen.

A MOTHER'S PRAYER ON THE DAY OF THE
CIRCUMCISION OF HER SON.

"Blessed be he that cometh in the name of the Lord."
(Ps. xviii. 26.)

With happiness and joy, O God, do I yield my son to the sacred rite of circumcision, as commanded in Thy Holy Law.

Thy love protected, Thy mercy and grace supported and strengthened, me amid suffering; and from Thy hand I

have received this child, which I consecrate this day to Thy holy service.

Lord, he is about to enter into Thy covenant ; may the slight and transient pain he will suffer be a type of the sacrifice he must make, if required, of his blood and life for the unity of Thy name.

Receive my son in the Abrahamic covenant, and may he walk in the way of the pious patriarch ; watch over him, so that he may grow up in virtue, and become, like him, good, generous, and righteous ; and may he be strong, through his faith in Thee, Lord ; and may he, through Thy help, remain in life pure and innocent as he is now. Grant my prayer, O God, as Thou didst grant that of Hannah, and protect and guard my child. Amen.

A MOTHER'S PRAYER ON THE SABBATH ON
WHICH HER DAUGHTER IS NAMED.

"Forsake not the law of thy mother."

(Prov. i. 8.)

Merciful God, hearken to the prayer of Thy handmaid this day; Thy love hath sustained and Thy pity aided me. My heart is now filled with joy for the daughter Thou hast bestowed. Be Thou praised, Lord, for this blessed gift.

Grant that this dearly cherished child, whom I name with Thy blessing, may pass the perilous years of her young existence without mental, or physical injury. Watch over her, preserve her from danger and sickness; may she grow up in virtue and wisdom; may purity and innocence fill her heart, and religion preserve her mind from all sentiments opposed to her duties as a daughter of Israel. May she early know the blessings of faith, the sweet

emotions of piety, the vanity and instability of earthly things, so that she may attach true value to all that is good and lasting. May Thy divine protection watch over her infancy, and protect her youth from the allurements of the world, so that, after a happy existence, she may return to Thee as pure as when given to me. May I, with Thy help, O God, render her worthy of Thy blessing and Thy love. Amen.

PRAYER FOR A MOTHER ON ENTERING THE
SYNAGOGUE AFTER HER CONFINEMENT.

"I called on the Lord in my distress;
The Lord answered me." (Ps. cxviii. 5.)

Lord God, with sentiments of the deepest gratitude, I appear before Thee this day, to offer my humble prayer and thanks to Thee, for Thy help in the hour of danger; for it was Thy mercy that shielded me amid peril. What affliction might have befallen, hadst Thou not watched over me! Towards Thy sanctu-

ary, then, do I direct my first steps, to offer up my worship and bless Thee for my deliverance.

Prostrate before Thee, I acknowledge Thy mercy; Thou hast blest Thy servant; my agony and suffering are turned into joy.

Who is like unto Thee, Lord, working wonders! What power is equal to Thine! What love can be compared with Thy love! To Thee I owe my maternal joy; Thou didst assist me amid suffering, Arbiter of life and death! Thou hast restored me to health and strength. I thank Thee, God, for my life, which Thou didst protect, and for that of my child whom Thou hast bestowed.

May my infant grow and prosper through Thy blessing, and become the consolation of my old age, and an honour to his (her) people. Amen.

PRAYER IN SICKNESS.

"Bless the Lord, O my soul, . . .
And forget not all His benefits ;
Who forgiveth all thine iniquities ;
Who healeth all thy diseases."

(Ps. ciii. 23.)

Heavenly Father, my body as well as my soul and life belong to thee; and the sufferings I experience are a trial which I have merited, for Thou wilt only the happiness of Thy creatures.

I am weak and suffer; but I do not murmur against Thy providence. I know Thou art merciful, and takest pity on Thy children when they implore Thee with fervour. I bless Thee in pain as I bless Thee in joy. "O turn unto me, and have mercy upon me; give strength unto Thy servant, and save the son of Thine handmaid." (Ps. lxxxvi. 16.)

If I am to live in suffering as an expiation of my sins, I accept Thy decree with resignation. Thy will be done, O Lord. But if my firm resolution to change

my conduct and repent suffices for Thy mercy, have compassion in favour of my repentance ; pardon, my Father, heal me as Thou hast said, "I, the Eternal, I will heal thee," for on earth as in heaven Thou art Ruler, Thou alone canst heal and save.

Blessed art Thou, O Lord, who healest the sick. Amen.

PRAYER IN BEHALF OF THE SICK.

"O Thou, my God, save Thy servant that trusteth in Thee."
(Ps. lxxvi. 2.)

O God, earnestly I implore Thy mercy on behalf of my dear whom it has pleased Thee to visit with sickness. My heart is filled with grief at his sufferings ; avert them, I beseech Thee, restore him to health, have pity on him, pardon his sins, and grant him grace to be able to atone for his past errors by a life of virtue and piety, so that when he shall appear before Thy throne of justice,

he may, through Thy mercy, be reconciled unto Thee.

But if, in Thy justice, Thou hast otherwise ordained, give him patience and resignation, soothe his sufferings, and grant that they may be counted as a complete expiation for the repentant sinner. Amen.

PRAYER FOR SICK PARENTS.

"Bow down Thine ear ; O Lord, hear me ;
For I am poor and needy." (Ps. lxxxviii. 1.)

Behold my distress, O God. Have mercy ; visit me not too severely ; have pity on the sufferings of my poor father (or mother). Thou who ordainest death and restorest to life canst alone save him (her). I put my trust in Thee. Cure him of his sickness ; heal and preserve him to my love. Thou hast engraven in my heart the sentiment of filial affection ; deprive me not, O God, of the happiness of fulfilling its duties.

God and Guardian of Israel, turn not

from me ; but hearken to my prayer, and remove this hard trial. I entreat Thee in the name of our holy patriarchs, Abraham, Isaac, and Jacob.

O my God, if Thou dost send this heavy trial on account of our sins, pardon us, I beseech Thee, in Thy mercy. I will strive to merit Thy forgiveness by my deep gratitude, deeds of mercy, and submission to Thy divine will; but strike me not, I pray Thee, in the dear object of my affection. Save him, O merciful Father, as Thou didst Hezekiah, for Thou art the Eternal: "Thou dost bring us near the gates of death to restore us to light." May his sufferings and my anguish find pity in Thy sight. Amen.

PRAYER ON BEHALF OF A SICK HUSBAND
OR WIFE.

"O Lord, rebuke me not in Thine anger,
Neither chasten me in Thy hot displeasure."
(Ps. vi. 1.)

My God, take pity on my affliction.
Thou who holdest life and death in Thine

hand, come to our help, and remove our sorrow. Alleviate, I pray Thee, the suffering of my dear husband (or wife), restore him (her) to perfect health, visit us not according to our transgressions; but pardon, and show mercy. I humbly implore Thee, O Father, chastise us not, overwhelm not Thy servant with grief, but grant the life of my husband (or wife), the father (mother) of my children, who also invoke Thee in prayer and tears.

Grant unto him (her) health and strength, that he (she) may long enjoy happiness and peace with his (her) family.

O Father, supreme Lord of our destinies, I rest my hope on Thy love and mercy. O God of Israel, Thou who quickenest the dead, hearken to my prayer, and remove from us all cause of sorrow and grief. Amen.

A MOTHER'S PRAYER ON BEHALF OF HER
SICK CHILD.

"Let me not see the death of my child."

(Gen. xxi. 16.)

Omnipotent God, broken-hearted and in tears, I implore Thee turn not from me, but listen to my prayer. O preserve the life of my poor sick child, whom I have carried in my bosom, and borne in suffering. God of goodness, remove all danger, alleviate his (her) pain, grant him (her) rest. Thou who didst permit the holy prophet to restore the child of the pious Shunamite, Thou who alone canst have mercy, remove my bitter grief, Thou who knowest its intensity as I witness the struggles of my child, the life of my life, on its bed of sickness. O pour into his (her) veins the stream of health and vivifying strength to renew the vigour of existence. Take pity on him (her),

have mercy on his (her) mother, I beseech Thee, in the name of the mothers of Israel. Perhaps I am the cause of his (her) sufferings ; perhaps my errors have brought this misfortune on his (her) head. O Lord, punish me not thus ; remember Thy promise made through the most holy of the prophets,

“ The children shall not die for the fathers.”

(Deut. xxiv. 16.)

Suspend Thy decree. I will truly repent, and strive to merit Thy pardon. O renew the health and life of my child, for Thou art the Eternal, who ordainest death and restorest to life. O bring back life to my child, the joy of my existence. Change my mourning into happiness, and remove this heavy trial. Lord, my only hope is in Thee. Amen.

PRAYER FOR A CONVALESCENT.

"O Lord, my God, I cried unto Thee,
And Thou hast healed me."

(Ps. xxx. 2.)

I thank Thee, Lord, for the life Thou hast renewed within me! I receive it a second time from Thy merciful hand. I can once more see and embrace all those whom I love, and enjoy Thy blessings with them. Thanks, O Eternal Saviour.

Accept the prayer of my grateful heart; permit that this new existence, which I owe to thy mercy, may be devoted to religion and virtue. On the bed of suffering, I learnt to know that the real value of earthly possessions consists in the use that can be made of them, for the benefit of others. Therefore I resolved to assist the unfortunate to the best of my means, and to devote myself to the relief and improvement of my kind. I can now

comprehend the vanity of my former desires. I know the danger and futility of enjoyments which lead us away from religion and salvation. In future my greatest pleasure shall be found in Thy worship, and in the practice of our holy faith. My happiness shall consist in being Thine, here and in eternity. Amen.

PREPARATION IN A SERIOUS ILLNESS.

Lord of all existence, Arbiter of life and death, my strength fails, perhaps my last hour draws nigh leading to eternity.

If Thou callest, Lord, I come to Thee, for my body alone will repose in the earth; my soul will rise from the dust to appear before Thee. O my Father, look with indulgence on my weakness and errors. Pardon the sins I have committed against Thee, and my fellow man, as I forgive all those who have injured me;

let me not quit this life unreconciled with my fellow creatures and with Thee.

Lord, I beseech Thee, take under Thy protection all those whom I love here below; grant them Thy blessing; and, if we are now to be separated, console them in the affliction this separation will cause. Grant that they may respect my memory by their virtues, and that, after a long and happy career, they may be united with me eternally hereafter.

Sustain my spirit from dread and anguish in my last hour. Let my unshaken faith soften my last moments; and do Thou, with indulgence and mercy, receive the soul of Thy servant, who will glorify Thee until death, repeating to the last, Hear, O Israel, the Eternal is our God, the Eternal He is ONE.

SENTIMENTS OF PENITENCE.

Merciful Father, look down on me with compassion, pardon my disobedience, yet

teach me to feel the enormity of my sins ;
fill my heart with awe of Thy judgment,
and help me to return from mine iniquities, so that, acquitted by Thy justice,
and pure in Thy sight, I may be found
worthy of eternal bliss, when it shall
please Thee to call me hence. Amen.

PRAYER ON ENTERING A NEW HABIT-
ATION.*

Be gracious unto us, O Lord, for unto
Thee do we direct our prayer. May the
hour in which we dedicate this, our new
abode, be an acceptable time before Thee,
to implore Thy blessing on our coming in,
and on our going out.

Suffer, Lord, no evil to befall us, or
sickness to enter our dwelling ; grant that
bad passions may never have dominion
over us, but instil into us the love of

* This Prayer was written by the Rev. I. H. Myers,
of Ramsgate.

truth, mercy and justice : inspire us, Heavenly Father, with noble sentiments and holy aspirations.

Bless Thou our labour, and assist us, Lord, in our endeavours to make our home one where affection, unity and peace, may ever dwell.

Accept, O our Father, the deep gratitude of our hearts, for all the mercies Thou hast bestowed upon us, and grant, we beseech Thee, a continuance of Thy light and Thy blessing on this house, and its inmates.

O, that the time for the dedication of Thy holy Temple may speedily approach, when Israel shall be saved and Judah dwell in safety. Amen.

Read Psalms xxx., i., xviii., lxxxiv., cxxi., cxxvii., and selections from cxix., forming the names of the master and mistress, and also the words מל טוב.

MEDITATIONS FOR EACH DAY OF THE WEEK.

MEDITATION FOR THE FIRST DAY. (SUNDAY.)

“Hear, O my people, and I will testify unto Thee,
O Israel, if thou wilt hearken unto me ;
There shall no strange god be in thee ;
Neither shalt thou worship any strange god.
I am the Eternal thy God.”

(Ps. lxxxi. 8, 10.)

ON FAITH.

The faith of Israel is great and holy !
It is great and holy by the enlighten-
ment transmitted through the patriarchs,
those heroes in faith and virtue ; through
the divine genius of Moses, the greatest
mind the world has known ; and through
the sacred phalanx of the prophets. It is
great and holy through the truth it
reveals, the virtue it teaches and the hope
it inspires ; and, above all, it is proved to

be great and holy in the glorious struggle, braved for centuries, by the feeble remnant of Israel, that suffered the agony of martyrdom, and resisted the temptations held out of earthly happiness, for the great truth of the Unity of God.

Great and holy faith ! it accords with reason and intelligence, those divine gifts of God. All that my soul adores, my reason comprehends !

Thanks be to thee, O God, for the faith I feel so strong within me. However striking it may appear to my mind, its perception is not due to my weak reason alone. Faith is a gift of Thy divine goodness ; it is the instinctive repose of the heart in Thine eternal presence ; it is the soaring of the soul towards its divine source. I believe in the sublime doctrines propagated from Sinai, and taught by the prophets, I believe in the immutability of Thy law, in Thine eternal providence watching over all Thy creatures.

I confidently await the coming of the Messiah, announced by the prophets, when all mankind will unite for the observance of Thy law, and the universal declaration of Thy unity; and, at my last hour, I shall descend to the grave full of confidence that my soul will live eternally. Faith sheds a soft light over all existence. I pass through this life full of trust and hope: my joys are more serene, my grief less bitter; misfortune becomes even a source of consolation and salvation. It is sweet to follow Thy precepts, I obey them with love; everywhere do I feel guarded by Thee, O heavenly Father, and illumined by Thy regard. I behold Thee in the sun's gorgeous rays, and in the pale light of the stars. I see Thee, O my God, watching each act of mine, and weighing every thought! in Thy presence do I walk, and my eyes are turned constantly towards Thee.

Therefore is my heart filled with joy at the words of the Psalmist: "How great is Thy goodness, which Thou hast

laid up for them that fear Thee." (Ps. xxxi. 19.) Yes; I feel that without faith in God there can be no tranquillity of mind, no consolation in misfortune, no hope in eternity, no foundation for virtue. Without such faith, human virtue is nothing, for it would succumb before any powerful passion or great sacrifice.

But the God of Israel regards no faith unaccompanied by deeds. If virtue without faith is as unproductive seed, faith without virtue is as a tree without fruit. It is not sufficient for us to be convinced of the greatness of our duties towards God and our neighbour, we must practise them. It is not enough that we recognise the Lord's attributes, we must be (as the sages teach us) "benevolent, merciful, easy to pardon, and full of love as He is." (Talmud.)

The Jewish faith, primary source of all morality, of all charity, does not exist in those who nourish hatred and selfishness, who indulge in calumny and revenge; nor is it with those whose hands are im-

pure, practising dishonesty, whose words are deceitful, or who sacrifice the rights of another to their own cupidity, ambition, or sensuality. Holy Writ clearly teaches the conditions whereby salvation is obtained :—

“ Lorn, who shall abide in Thy tabernacle ?
Who shall dwell in Thy holy hill ?
He that walketh uprightly, and worketh righteousness,
And speaketh the truth in his heart.
He that backbiteth not with his tongue,
Nor doeth evil to his neighbour,
Nor taketh up a reproach against his neighbour,
In whose eyes a vile person is contemned ;
But he honoureth them that fear the Lord.
He that sweareth to his own hurt and changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent.”

(Ps. xv. 1—5.)

PRAYER.

Grant, O God, that I may think, act, and live but for the sanctification of my faith and the glory of Thy Name, through my sentiments and deeds. May my faith be

ever active, my virtue constant, and my trust make me ready to brave death rather than deny my belief.

Lord God, enlighten and strengthen my reason, so that it may overcome all the evil suggestions of unbelief. Enlighten all men, open their eyes to true wisdom, make them comprehend the eternal truths announced through Thy prophets, so that they may return to Thee, confess Thy name, and proclaim with all Israel, "The Eternal, our God, is One!"
Amen.

Then read Psalm xxiv.

MEDITATION FOR MONDAY (THE
SECOND DAY.)

ON THE LOVE OF GOD.

O man, made by the hand of God, and created in His image, love for Thy Maker is the inviolable precept imposed on us by the Author of our being, to lead to

happiness. Ought anything to be easier or more agreeable to us than the fulfilment of this duty? All thoughts, all affections, every moment of life should be devoted to it. Do we not receive all from God? He has given us existence; He sustains us; each day, each joy, is a new blessing from Him. What grace, what favour He shows us each day! Even our ingratitude does not close His paternal hand, or exhaust His divine mercy.

Should it be necessary, then, to command us to love God? Should we not rather adore Him by a spontaneous sentiment of the soul!

To love God with all our heart is to give him all our affection, our constant worship, not for the sake of recompense, nor yet the dread of punishment, but for Himself, His divine attributes, and His inexhaustible mercy. How can we fail to love Him, who alone is perfection, with the whole strength of our being! "Serve the Lord with gladness." (Ps. c. 2.) But

do we love God thus ? Some obey Him with indifference, and impatiently bear the yoke of the Law ; others serve Him with superstitious fear and ignorance ; others, more guilty still, make to themselves idols, to which they render their worship ; self-interest, with its sordid views ; ambition, with its intrigues ; sensuality, with all its vices ;—behold, O Israel, the gods thou dost too often adore.

To love God with all our soul is to render homage to His glory, His omnipotence ; is to centre in Him all our hopes in this perishable world, all our aspirations towards the world to come ; it is to know and proclaim that He is the Creator of the universe, the ruling Providence and Judge.

But, to love God, we must know Him ; “Know thou the God of thy fathers, and serve Him with a perfect heart and with a willing mind.” (1 Chron. xxviii. 9.) To know Him, we must seek Him in His works, study His Holy Word, and follow His divine will.

To love God with all our heart, with all our soul, and with all our might, is to love Him with all our affections, with all our faculties, and with all our substance. No sacrifice can be too great, no labour too difficult, when His service is concerned. For we must show our love in our deeds: "Thou shalt love the Lord thy God, and keep His charge, and His statutes, and His judgments, and His commandments alway." (Deut. xi. 1.) Such is the true, the sincere love of God; but to be content with saying that we love and desire to please Him, without effort, devotion, or sacrifice, is not to love God, "For the Lord is just and loveth justice." (Ps. xi. 7.) He loves charity and equity. To love God is to follow His precepts willingly, and to perform deeds pleasing in His sight.

O man, O Israelite! great or little, rich or poor, happy or unhappy, love the Lord, the Holy One of Israel, and only live on this earth to love Him, and become worthy of His love. To whom shall you render

worship? He alone will live eternally, and thus remain to you, when all those earthly affections will have perished, which fill and animate, but can never satisfy your heart. Love, then, the Eternal with all your heart, with all your soul, love him with your latest breath.

PRAYER.

O God, how far removed I feel myself from such love ! Pardon if I have so long mistaken Thy holy precepts. In the future will I love Thee with a new and perfect love, with deeds and not with words ; for Thy love, O God, is revealed to me in Thy works and in Thy blessings.

Then say Psalm xx.

MEDITATION FOR TUESDAY (THE
THIRD DAY.)

ON THE LOVE OF THY NEIGHBOUR.

“Thou shalt love thy fellow man like thyself.”

(Lev. xix. 18.)

The God of Israel teaches us in these words every human charity. In this phrase is contained the essence of the whole moral law.

The love of our neighbour is essentially a Jewish virtue ; it was our holy Law which, in the name of God, first proclaimed the dogma of fraternity. Israel was charged to propagate and teach it among the nations, and God's people has never been guilty of its profanation ; for in every page of Holy Writ, God has established the strictest rules of charity not only among Israelites, but has commanded likewise the extension of this charity, this fraternal love, to strangers of all nations : “The stranger that dwelleth with you

shall be unto you as one born among you, and thou shalt love him as thyself." (Lev. xix. 34.) These holy precepts are perpetuated among us by tradition ; and Israel, failing so often in the fulfilment of God's commands, in our days especially so much neglected, is observant at least of the divine precept of charity, and through works of mercy seems still to retain the impress of the spirit of the Law.

And yet, when we consider how imperative on us is our duty towards our neighbour, and how many other virtues it exacts and presupposes, we shall see with sorrow how many errors we have yet to avoid, and how many virtues to acquire. We love our neighbour frequently from human, selfish motives ; regardless of God's precept, we consider but our own interest or vanity ; or perhaps our affection is centred on those nearest to us, on a few friends at farthest, or on those who, by their education and training, have similar prejudices, position, or sympathies with ourselves.

Our love must be extended to all, without regard to person or faith, for all are comprised in the term fellow-man. This world we should consider as the house of God, in which all men are His children and our brothers, whatever their rank, education, or fortune, and we ought to feel most for the necessitous and humble: "I dwell in the high and holy place (saith the Lord), with him of a contrite and humble spirit, to revive the spirit of the humble." (Isaiah lvii. 15.)

Alas! how little is this virtue practised among men. The love of our fellow creatures ought to be the link connecting all humanity, the pledge of peace; and yet, do we daily give way to violence, bitterness, and intolerance;—brother against brother, relative against relative, family against family, Israelite against Israelite. We ought to live together as children of the same father, to help, support, and love each other; but, alas! too often we cherish in our hearts envy, pride, and intolerance, forgetful of God's precept, "Thou

shalt not hate thy brother in thine heart, nor bear any grudge," (Lev. xix. 17.)

We love our fellow-man ; we say so at least, and perhaps we believe we do ; but where are the acts proving it ? The love of our fellow creatures should not be a vague love ; we must show it in deeds, in results. Can intentions avail aught without deeds, demonstrations of friendship without love, the offers of service without performance ? Of what use is mere pity to the suffering poor, the sick, the forsaken, the unfortunate ?

Perhaps I may say, My heart is not unmoved at the sight of misery, my conduct is not hard to the poor. But is it enough to pity misfortune, to bestow alms on the poor, or to be free from the hate and the envy of those above us ? No ; the love of our kind is an active virtue. We must console the afflicted, help the needy, not only with our means, but also with our counsels, encourage and guide them in their inexperience, and raise them in their own eyes by our conduct towards

them. We must not bestow alms on the first comer, to spare ourselves the sight of misery ; but it is our duty so to regulate our charity, that the distressed may be relieved, and their sufferings alleviated. We must perform our part in deeds of public benevolence, according to our means, and support them not only with gifts, but also with our co-operation and zeal.

Let us, then, practise active charity, which is shown in results, and not in words ; in actions, and not in offers ; in services and sacrifices, and not in good intentions merely.

PRAYER.

I will strive, O God, to subdue all selfishness and indifference, to perform deeds of love towards my fellow creatures, and, according to Thy divine command, to love them, for they are as myself, alike created in the image of God. I will bear their faults with gentleness, sympathize with

their moral and physical infirmities, and supply their wants according to my means ; for I know, O God, that to act thus is rendering the most acceptable homage to Thy holiness and to our sacred faith. Amen.

Read Psalm lxxxii.

MEDITATION FOR WEDNESDAY (THE
FOURTH DAY.)

ON FALSE SHAME IN MATTERS OF
RELIGION.

"The Lord is on my side ;

I will not fear : what can man do unto me ? "

(Ps. cxviii. 6.)

As Israelites, we must render homage to our God. Sacred Writ teaches, that it is a duty incumbent on us. Woe to those who, ashamed of their faith, deny their God, for whosoever rejects the Lord, will be rejected by Him. Why should such cowardly weakness exist? Should we not glory in serving the Lord of all? Men

think themselves honoured in serving the princes of the earth. How much more glorious is it to serve the King of kings! Let us rejoice in our sacred mission, and declare the Eternal our God, whom to deny is an outrage of His sovereign Majesty, indicative of an abject and debased mind.

None but the meanest characters are ashamed of being ridiculed for virtue, evincing a servile dependence on men's worst opinions. He who dreads the railery of the wicked, proves himself wanting in strength of mind for the pursuit of good.

There are many indifferent to the judgment of others when their tastes, interests, and pleasures are concerned, yet find it hard, when surrounded by scoffers, to approve of good, and practise it, or acknowledge duties, and fulfil them. Can anything be more humiliating and servile than to appear what one is not, and not to dare to seem what one is? Cannot those words of bitter irony, with

which the prophet speaks of idols, be applied to such minds :—

“ Mouths have they, but speak not :
Ears have they, but hear not.”

(Ps. cxv. 5, 6.)

A true but degrading image of those pitiful characters whom false shame enslaves. They have ears, but will not hear ; they have tongues, but will not speak, except to approve of that which is approved of by those around ; they have eyes, yet do not see the meanness and servility of their own conduct. Did they possess the dignity of character, and nobility of sentiment which true religion bestows, raising man in his own esteem, they could not fall into such a state of debasement and error.

And you, Israelites, the first born of religion, chosen as the promulgators of divine revelation, raised so high by the hand of God, can you descend from your glorious rank to profane and deny it ? Instead of proudly declaring yourselves, as befits the nation of priests, shall you

betray, renounce your God, to crouch before the idols of the world? And even this is not all. False shame, in matters of religion, leads to infidelity; reason is sacrificed, truth deserted, for the vulgar pomp and worldly advantages of error and apostasy. Thus does false shame in religion become more fatal than were the persecutions of the tyrants of past times, who only tormented the body, whilst such false shame corrupts and degrades the soul.

And the world really holds such characters in the lowest estimation. They are degraded in the eyes of the very individuals whom they wish to please, and thus fail utterly in their unworthy aim. Let us free ourselves from such bondage, and throw off the yoke of opinion. Let us maintain our dignity and liberty of conscience, and remain firm in faith.

What can man do, for or against us? When, one day, we shall appear before God, can man shield us from his justice?

Let us burst our chains, according to the exhortation of the prophet Isaiah (lviii. 6), and bear free witness to the truth. Our fathers did so at the expense of their earthly happiness, the martyrs sealed it with their blood, and we ourselves will bear up against sarcasm and ridicule, when it is in the cause of duty and of God.

RESOLUTION.

Although I despise false shame in religion, I have nevertheless been led away more than once, and have merited God's displeasure, for fear of incurring man's raillery, often denying what I felt to be true, and performing the evil which I condemned in my heart. I affected to be what I was not, and have frequently failed in the performance of my religious duties, sacrificing them to the whims and prejudices of those around. But I will throw off this despicable yoke. I will publicly proclaim my God, and glory in

His service, and in the fulfilment of His holy Law.

“It is better to trust in the Lord
Than to put confidence in man.”

(Ps. cxviii. 8.)

Let scoffers laugh, and the impious disapprove; what matters, “I will not fear, what can man do unto me?” I will serve Thee, O Lord, with all my soul, and at my death, I hope to be received in Thine abode of eternal bliss! Amen.

Read Psalm li.

MEDITATION FOR THURSDAY (THE
FIFTH DAY.)

ON OUR DUTIES AS ISRAELITES.

“He hath showed thee, O man, what is good;
And what doth the Lord require of thee,
But to do justly, and love mercy,
And to walk humbly with thy God?”

(Micah vi. 8.)

Moses, in his last touching address to the people of Israel, bade us remember

that the observance of the holy Law, imposed on us by God, is neither too difficult nor beyond our strength. To follow it, we need not traverse deserts, ascend mountains, or cross the seas; it is near us, within our reach, for in Deut. xxx. 12, we find, "It is not in heaven that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it."

In such words does the prophet warn us not to allow any obstacle to turn us from the path of duty. If we would prove ourselves worthy the race of Israel, if we would belong to God, and be the children of his covenant, we must not only resolutely adhere to the great and glorious truths of faith, but perform likewise the commands of God. It is not enough to believe and pray, we must fulfil the precepts of honour, justice, and charity, as taught in the Law, for all the

circumstances of life ; they are clearly expressed, and rigorously commanded in every page of Holy Writ. Obedience to them will prove us faithful Israelites ; but the most zealous belief and forms of piety will avail nothing if we disobey. Jeremiah, who so often predicts the fatal consequences of false devotion, says,

“ Thus saith the Lord of hosts, the God of Israel,
Amend your ways and your doings,
And I will dwell with you in this place,
Trust ye not in lying words, saying,
The temple of the Lord, the temple of the Lord,
The temple of the Lord are these.
But if ye thoroughly amend your ways and your
doings ;
If ye thoroughly execute judgment between a man
and his neighbour ;
If ye oppress not the stranger, the fatherless, and
the widow ;
Neither walk after other gods to your hurt ;
Then I will dwell with you in this place,”

(Jeremiah vii. 3—6.)

In what does piety consist, and how shall we walk in the ways of the Lord ? We must, above all, faithfully fulfil the duties of our position, as assigned to us

by Providence, in doing which we shall be rendering Him homage, and acting religiously. "To fear God, and fulfil His commandments, this is the whole duty of man." (Eccles. xii. 16.)

If poor, exposed to privation, we must remember that God, in every page of Scripture, renews His promise to raise those who are bowed down. Job, in his misery, consumed with leprosy, is firm amid trial, humble, and faithful, rendering glory to God on high. Like him, we must set our hearts on heavenly happiness, and submit with resignation and confidence to the decrees of an ever-merciful Father, who knows what is best for His children.

The poor are as near God as are the rich, for wealth brings responsibilities and duties in proportion to its blessings. If fortune shines on us, and we are in a wealthy position, we must be careful not to abuse its advantages. Let us avoid extravagance, luxury, vanity, and selfishness, and remember that the rich man

holds his wealth but in stewardship for the needy.

“Whoso stoppeth his ears at the cry of the poor,
He also shall cry himself, but shall not be heard.”
(Prov. xxi. 13.)

God demanded of our ancestors a tithe of their possessions, and this observance was long piously maintained in Israel; but in our days, unfortunately, it is kept up only by a few of unusual zeal. We should note the amount of our riches, and the greatness of the misery of so many suffering fellow-creatures, moderate our desires, and regulate our personal expenditure, so as to be enabled to fulfil this obligatory law: “If there be among you a poor man of one of thy brethren, within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that

there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand ; and thine eye be evil against thy poor brother, and thou givest him nought ; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him ; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land." (Deut. xv. 7—11.) If our lot is one of constant toil, we must labour honestly and faithfully ; if occupied in commercial pursuits, probity and honour should be the bases of all our transactions, and we ought to prefer honour to great riches, so frequently a temptation to evil.

And those among us who are parents in Israel, let us remember that we owe our children great duties and heavy responsibilities, too often unheeded or misunderstood. We must make every personal

sacrifice to afford them opportunities of a healthy, sound, and vigorous development, as well physical as moral and spiritual; we must give them a really Jewish education and training, and the means of obtaining an honest subsistence. If we demand their love, respect, and obedience, we must merit such sentiments by our own conduct and example; for God has said, "Ye shall fear every man his mother and his father, but keep my Sabbaths," thereby implying that parents must be obeyed and respected only so long as they inculcate, by precept and example, obedience to the Law of God.

And you, women of Israel, think not it is difficult to cultivate sentiments of true piety. After examining your hearts, and addressing your prayers and worship to God, attend to the duties of your household and family; think not these cares beneath you; the virtuous woman in Scripture made them her chief merit. Strive, above all, to set an example of piety, gentleness, and patience to those around you.

Husbands and wives, respect the sacred tie uniting you ; be faithful, full of devotion, tenderness, affectionate solicitude for, and confidence in each other.

Children, love and honour your parents ; show them the submission which nature and Holy Writ demand ; then will God acknowledge you as His children.

Daughters of Israel, if you would be holy, cultivate pure sentiments and noble aspirations, devote your hearts to God's service, maintain the modesty of your sex and position, let discretion and prudence rule your words, and modesty and simplicity be your greatest adornment.

Masters and mistresses, treat your servants with justice and kindness, direct them by your good counsels, and elevate their hearts by your righteous example. And you, servants, obey your masters faithfully and honestly, and thus merit your share in the divine blessings, and become Israelites after the Word of God.

Let us, then, ever remember that to be worthy the name of Israelite, it is not

enough that we believe in the truths, and perform the ceremonies of religion. We must fulfil all the duties of our various positions, duties sacred in the sight of God, and commanded in His Law. According to Moses, these are often the most common, ordinary, duties of daily recurrence in the general routine of life; but we must perform these duties with exalted views and sentiments, and purity of intention; then shall we sanctify every position and employment, whether it be one of servitude or manual labour, of commercial enterprise or of scientific research.

RESOLUTIONS.

We will then strengthen our belief, purify our thoughts, and render glory to God, by honour and probity of conduct, obedience generally to the commands of God, and an open professing faith. As Israelites, we must remember that we serve the King of kings, and we must

declare it aloud, so as to contribute as far as permitted by the limits of our feeble existence, to the accomplishment of the sacred mission assigned by God to His people, of promulgating the knowledge of His Unity and Law to the nations of the earth.

“Ye shall be holy, for I the Lord your God am holy.”
(Lev. xix. 2.)

Read Ps. lxxxvi.

MEDITATION FOR THE EVE OF THE
SABBATH.

“The heavens declare the glory of God,
And the firmament sheweth his handiwork.”
(Ps. xix. 1.)

The institution of the Sabbath, the perpetual commemoration of the creation, teaches that the Eternal must be recognized through His works, and adored for his blessings. From it we can trace the distinctive attributes of Israel's faith,

of which it is indeed the evident sign, the simple but striking characteristic of our belief. It rests not on subtle interpretations or mysterious legends, that disturb and confound the reason, that ray of divine light, distinguishing the human mind from the brute instinct. The torch of reason is given to man for his enlightenment, that he may recognize in God's works the visible signs of His providence. Therefore do we, on this sacred evening, celebrate God's wondrous works in psalms and hymns.

Sovereign Creator, not only didst Thou reveal Thyself on Sinai before a whole people, by the proclamation of eternal truths, but Thou dost daily manifest Thyself in the ever-recurring wonders around us. Whether I read Thy Holy Book, or cast my eyes on the fair face of nature, Thy providence must be manifest to my reason. How can my reason disregard Thy providence? Before it could do so, all harmony, all concert of the firmament must cease.

When I contemplate, on a calm night, the immensity of the celestial vault, with its countless stars sparkling like diamonds scattered over the heavens—performing with such precision their varied courses,—when I survey this glorious harmony, this never-failing order, can I fail to recognize the designing hand of a supremely wise and omnipotent Creator?

O ye, who deny to Providence your homage and your worship, can you silence the sublime harmony pervading heaven and earth; can you extinguish the celestial lights, bid the dawn return no more, the seasons suspend their course, and the sea burst the bonds imposed by the Eternal, when He has said to the ocean,—

“Hitherto shalt thou come, but no further;
And here shalt thy proud waves be stayed.”
(Job xxxviii. 11.)

Be not, then, obdurate in your unbelief, but rather obey your reason, which shows the designing hand of Providence. Unite

your voice, with that of all creation, in the universal melody rising in glory of the Almighty Creator.

And, if in the government of the material world, the hand of Providence is so evident, would he leave to chance the guidance of our souls? Would the Lord have given all His attention to inanimate nature, to bodies formed of dust, to perishable things, and abandon the care of the immortal spirit? The prophet says,

“I know, O Lord, that the way of man is not in himself;

It is not in man that walketh to direct his steps.”

(Jer. x. 23.)

God guides all. But the limited mind of man knows not always how to comprehend the ways of Providence. Seeing sometimes the sinner enjoy thy blessings of the earth, whilst the righteous man is eating the bread of affliction, the unreflecting mind cannot understand that even then the justice and love of God are manifest :

“ When the wicked spring as the grass,
And the workers of iniquity do flourish ;
It is that they shall be destroyed for ever,
For Thou, O Lord, art Most High for evermore.

• • • • •
The righteous shall flourish like the palm tree ;
He shall grow like a cedar in Lebanon ;
Shall be planted in the house of the Lord ;
Shall flourish in the courts of our God.

• • • • •
To show that the Lord is upright.”

(Ps. xii. 7, 8, 12, 13, 15.)

God, before whom the pages of the past and of the inscrutable future are alike open, and for whom time has no measure, He alone knows the source and connection of the thousands of events constituting human destinies. And you, weak, presumptuous minds, possessing scarcely a moment of actual life, how dare you judge of the ways of Providence !

God guides all. Why act as though we doubted ! Why rely alone on our own strength, our own wisdom, and then, when evil assails us, or dissatisfaction results from the realization of our dreams, why do we murmur or complain ?

God guides all. How often is the rich man's pride bowed beneath the burden of poverty ; the vanity of parents buried in their children's graves. Fortune is sure to raise the humble, and unlooked-for joys to revive the drooping hearted.

God guides all. Our pious ancestors knew and felt this when they so confidently resigned themselves to the wisdom of Providence. In their undertakings it was on His blessing they relied, and not on their own strength. Do we not see that the hand of God directed their destinies? The history of the patriarchs, of Joseph, David—does not every page convince us of this? And, even with ourselves, does a day pass without our seeing that God's finger traces the fate of families ?

God guides all. It is our duty to act prudently, to mature our projects, and to exercise all our wisdom and intelligence ; but God alone can give success, for He alone knows what is best for us.

“ Commit thy way unto the Lord ;

Trust also in Him ; and he shall bring it to pass.”
(Ps. xxxvii. 5.)

Let us sow seed hopefully, yet await its maturity from Him who alone can ripen. Let us act, work, exert every endeavour for good ; it is our duty so to do. But God alone can bless.

God directs all with justice.

“ Justice and judgment are the foundation of His throne.” (Ps. lxxxix. 14.)

Let the pious rejoice in these words of consolation, and the wicked reflect on their import. Sin, sensuality, or revenge, may be hidden from the world ; but a day will come when all will be revealed, and retribution must speedily follow.

O ye righteous, who bear with resignation the weight of others' sin, not in vain does your all-loving Father impose this burthen on you. He will help you to bear it ; He is trying you now ; but the hour of deliverance and salvation is at hand.

“ The meek also shall increase their joy in the Lord,
And the poor among men shall rejoice in the Holy
One of Israel.” (Isaiah xxix. 19.)

PRAYER.

In Thy divine providence, O Lord, do I implicitly trust, and resign myself to Thy mercy. Thou art my Creator, God, and Father. Thou knowest my nothingness, and the end to which Thou dost destine me, as well as the way leading thereto. Dispose of me according to Thy will. I will not repine, for I can but know and adore Thee, submit resignedly to Thy decrees, and hope in Thy mercy, for Thou art the most tender of fathers.

Read Psalm cxxi.

VARIOUS MEDITATIONS
FOR
SABBATHS AND FESTIVALS.

I

THE MISSION OF ISRAEL.

"And ye shall be unto me a kingdom of priests,
And a holy nation." (Exod. xix. 6.)

As the Almighty imposes on every man the accomplishment of some task, the completion of some work, so likewise, has he imposed on every nation its particular mission to be performed among the people of the earth, a part to be played in the systematic whole, as established at the Creation. It is the vocation of some nations to spread enlightenment in matters of philosophy or politics; of others in literature and poetry, or in science and the arts.

In this division Israel has received the

noblest portion. To him has God confided the mission of propagating divine truths among the people of the earth, and of teaching the knowledge of the one true God.

Whilst the most illustrious men and eminent philosophers of pagan antiquity were lost in the obscurity of their systems, living in idolatry, and offering human sacrifices to false gods, a simple family of Arabian shepherds received, in these early times, the revelation of the great truth, and the worship of the one God. As a great river, destined to roll its mighty stream through towns and kingdoms, often derives its thread-like source from a solitary spring, so did divine truth, after having been obscured for ages, flow forth again from Abraham, to spread among all the nations of the world. It was not philosophical meditation alone which led the mind of the Patriarch, nurtured in the midst of idolatry, to the light of truth. God Himself called Abraham, to whom He revealed

Himself, and with whom He entered into an everlasting covenant, which was to make the descendants of the Hebrew patriarch the missionaries of the true God. Illumined by the divine light, they separate themselves from the idolatrous people, their habits, customs, and vices ; and devoted to God and their vocation, have no other desire or guidance than the will of the Omnipotent. In consequence of this absolute submission, Abraham consented to sacrifice his only and beloved son Isaac at the divine command. We are told how the material sacrifice was stayed, as the sacrifice of the heart was deemed sufficient. Isaac goes from one place of exile to another to remove himself and family from the contagious example of idolatry, so as to preserve the treasured revelation from all taint and impurity. His son, Israel, at length founds the nation destined to bear through the whole world the banner of truth.

But as the descendants of Israel multiply, their contact with neighbouring

nations becomes inevitable and frequent. Truth but lately recognized might now become obscured ; the newly taught faith might waver, and Israel's austere customs become tainted by contact with idolaters. Then to confirm their mission, to engrave the traditional truths more deeply on their hearts, God subjected them to Egyptian bondage ; for as oppression and persecution fix sentiments in man's heart which prosperity might fail to establish, Israel had to submit to his first bondage, in order to become more firmly impressed with the great idea of true religion ; so now likewise, in our present exile, the same designs of Providence are being carried out.

After a captivity borne with fortitude and resignation, God caused the day of deliverance to dawn for the descendants of Jacob, in whose hearts faith in God, the Creator, was strengthened. Israel has become a nation, and commences the fulfilment of his mission. Traditional truth must now be constituted as law ;

the religious code of the world is to be proclaimed.

An extraordinary man appears in the person of Moses. All that human intellect can receive of divine spirit is imparted to Moses, who assembles the children of Israel, and leads them to Sinai. He renews the covenant made to Abraham. He becomes the mediator between God and His people, and proclaims, in the name of the Lord, the divine dogmas, those glorious treasures of humanity.

When all other nations of the earth are plunged in idolatrous darkness, and lost in the chimeras of an erring philosophy, a shepherd people, in the solitude of the desert, prostrate at the foot of a burning mountain, enters into communion with the living God, learns His attributes, His designs, His will, and receives with the Decalogue the immutable code which is to enlighten all the nations of the earth, and lead them to eternal salvation.

Whilst human blood was sacrificed on pagan altars, whilst the most corrupt

morals and abject and barbarous customs degraded contemporary, and even succeeding, nations, the noblest and purest moral code came from Sinai, The duties of man to man, the rights of life and property, the love of our kind, chastity, pity for the unfortunate, hospitality, protection of the widow and orphan—a thousand precepts, a thousand touching duties suggested by the most tender humanity and highest morality, are to be found in the immortal Book forming the basis of our present civilization, often copied by modern religions, yet never surpassed by any. How happy should we be as Israelites in contemplating the noble source whence we derive our existence, and the glorious destiny awaiting us in time to come. Whilst surrounding religions celebrate solemnities demanding a particular and mysterious faith, our belief contains no other mysteries than those of nature. Our festivals are those of the whole human family, instituted to call all nations to the temple of the true God ;—whether

we offer the first-fruits of our harvests to the God of nature, in gratitude for the blessings of the earth (סִיכּוֹת), or whether we celebrate the national feast of liberty (צֶמַח), or thank God for the greatest of His blessings, the revelation of His divine Law (שְׁבוּעוֹת).

The more we examine the Mosaic code, revealed amid the primitive simplicity of man, without the aid and before the diffusion of human science and knowledge; the more we examine the means and men whom God has made the instruments for its propagation, the more convinced are we that this Law is of divine origin, and that Israel's mission is to impart the knowledge of the true God to the human race. Has there ever been a poet like David, or a philosopher like Solomon, or a preacher like Isaiah or Jeremiah? Can human ideas be clothed in such language? Can the mind of man soar unaided to such perfection? No. None since, who have spoken of God and His works have been able to attain such sublimity of thought or style.

But, unhappily, Israel has not always remained faithful to his exalted mission. Too often has he been led to follow the human institutions under which other nations have fallen. Weakened and corrupted by luxury, he has been induced to imitate neighbouring people, to neglect his simple and holy religion for the more pompous, idolatrous form of worship, and the lighter and more sensual moral code. Vain have been the energetic and touching warnings of the prophets ; Israel remained deaf to the voice of God, neglected his mission, and polluted the standard entrusted to his keeping. God inflicted a chastisement on His people in the Babylonian captivity. Alas ! these seventy years of trial did not eradicate the evil ; corruption had done its work too surely ; the second temple fell, like the first, beneath the weight of iniquity, and God's people had to submit to another trial, of more bitter character, and of longer duration, before the fulfilment of its mission.

Israel's preservation among the nations is a miracle in the eyes of the most incredulous ! Whilst Greece, so great in arts and philosophy ; Rome, conqueror of three parts of the known world ; and many other nations, are so lost in the abyss of time, that all trace of their descendants is extinct, Israel, that feeble flock, with faith for its only monument, and the Law its only strength, has been maintained, through centuries of ignorance and barbarity, in the midst of nations : and, notwithstanding their dispersion, the stake-fires and swords of persecutors, Israelites are still raising on high the banner on which is inscribed the ineffable Name.

Pardon those, O God, who, to account for our past sufferings, or to combat our faith, inquire, in their ignorance, if Israel is still subsisting to suffer chastisement for the expiation of some great crime committed by their ancestors. They know not that they are blaspheming Thy divine nature, that they misrepresent Thy

Holy Word,* in supposing that Thou wilt hate and chastise thousands of innocent generations, children for the sins of their forefathers. Pardon those men whose imaginations endow Thee with passions similar to their own; they are erring in reason! Lord, Thou hast willed that Israel should dwell among the nations, because his mission is not yet achieved; Thou hast permitted that Israel should bear misfortune and persecution, to remove him, as in Egypt, from corruption and temptation, so that the divine Law might become more deeply engraven on his heart, as likewise the truths to be taught to other nations through the instrumentality of Thy people. Thus, to facilitate the diffusion of this knowledge, the worshippers of the one true God are

* This cruel doctrine is reprov'd in many passages in the Bible: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." (Deut. xxiv. 6. See also Jer. xxxi. 29, 30. Ezek. xviii. 2—6, &c.)

scattered over every region of the globe. And when at length, all the nations will recognize the true God, when they will prostrate themselves before the glory of His majesty, when all nations will unite in one fraternal bond, when peace will reign throughout the universe, when "the lion shall lie down with the lamb, and they shall beat their swords into ploughshares;" when, in short, the reign of peace will be established on earth;—by these signs, and by these alone, will Israel recognize the fulfilment of the divine prophecies;—then only will be welcome the advent of the Messiah, and Israel's mission will be accomplished.

Those who know not Thy ways, o study Thine inscrutable decrees, inquire perhaps, what Israel can teach to the great nations resplendent with the lustre of civilization?

Is it now the first time that Israel is called to furnish a great lesson to the world? When in Palestine our ancestors worshipped the Eternal in a temple, in

which the chief ornament was inscribed Thy holy name ; golden and marble temples were raised to false gods in Athens, the seat of science, and in Rome, the mistress of the world ; these nations, which, in other respects, had attained a high degree of civilization, had to receive from us, as a blessing, the divine Decalogue, revealed to Israel on Sinai, and to recognize our God, the God of Abraham, Isaac, and Jacob, altering, however, His divine attribute of Unity ; and it is our glorious mission to propagate the knowledge of this sacred Unity among the nations ; for truth is not always with the powerful or the many. God frequently employs the weak to instruct the strong.

But to accomplish this divine mission. Israel must be worthy of it ; to become the teacher of nations, he must set a fitting example ; to fulfil the priestly office, he must be purified from all iniquity, and be clothed in virtue and righteousness ; his ways must be pure, his morals chaste, his faith unalterable, and his

whole existence must be devoted to the observance of God's commands. Then only can Israel become a blessing to the world, and accomplish the Divine will.

PRAYER.

We thank Thee, O God, for the privilege of being born of the race of Israel, to whom has been vouchsafed so glorious a mission, may we be worthy of it; may our conduct become sanctified by the observance of Thy divine commandments, so as to become an example to other nations, and cause them to adore the one God, so that the Messiah, the son of David, whom Thou hast promised, may soon reign in Zion. Amen.

Read Psalm cxxx.

II.

ON THE UNITY OF GOD.

"Hear, O Israel, the Eternal our God ;
The Eternal He is One." (Deut. vi. 4.)

The foundation of our belief, that which constitutes or sums up the whole, is the idea of the *Unity of God*, which the learned term monotheism. The religion of Israel holds it inviolate, and professes it with the utmost rigour ; it has glided into every observance of worship and liturgy, and has become a part of the very soul of its adherents.

God is One and alone. There is one sole God ; that is to say, His omnipotence is indivisible, unshared. There is a palpable absurdity and contradiction in admitting the possibility of two, endowed with all the attributes of sovereignty and of justice, since all possessed by one would be taken from the other. The powers of

each would be limited; consequently neither would be omnipotent; for if one were so, the other would be subordinate, and would be no longer God. God is one, for in Him there cannot be supposed a division of Godheads, or a plurality of persons. His essence is incapable of being communicated or imparted; all receiving existence from Him is created, limitable, and mutable. The cause of his existence cannot be derived from without, since the circumstance of having proceeded from another is a proof of limitation in space or time, nor can He have descendants, since the being issuing from Him could not have existed from all time, and would, therefore, bear limitation.

Our religion has an essentially spiritual character; that is to say, the soul is more considered than the body; the spiritual requirements of the soul are regarded before the grosser wants of the senses. Our religion holds as a principle, that God's being is incapable of division; that the government of the universe exacts

unity of power, of will, and of intelligence ; that any attempt at a separation of His attributes or His essence would be a denial of Him ; to suppose God otherwise than a Unity, or limited as regards time or space, is to imagine Him like man. This natural and self-evident truth needs no scientific demonstration ; good sense and reason must lead every thinking mind to its belief ; and it is precisely this that constitutes ours the most natural and simple faith, and renders every mysterious symbol unneeded.

Truths, taught by philosophy and science, confirmed by reason and common sense, are revealed in each page of Scripture, and are proved to be consistent with reason and history. At the creation, the supreme Architect, by his word alone, drew forth the universe from chaos. On Sinai, at the solemn promulgation of the Decalogue, the Lord enjoins us, by a formal command, not to address our worship to any other being than Himself : "Thou shalt have no other gods before me."

(Exod. xx. 4.) Moses, shortly before his death, addressed the people thus : Hear, O Israel, the Eternal our God, the Eternal, He is One," (Deut. vi. 4) ; hence comes the Israelite's confession of faith, uttered with the latest breath of the martyrs. The patriarchs, through their entire lives ; the psalmist, in his divine songs ; the prophets, in their inspired writings ; all proclaim the one Lord of the universe.

"Hear, O my people, and I will testify unto thee ;
O Israel, if thou wilt hearken unto me ;
There shall no strange god be in thee :
Neither shalt thou worship any strange god."
(Ps. lxxxi. 8, 9.)

The coming of the Messiah, that great epoch of the regeneration of the human race, will have, as its leading feature, the universal recognition of the one God, as announced by the prophets :

"And the Lord shall be king over all the earth ;
In that day shall there be one Lord, and His name
One."
(Zech. xiv. 9.)

Thus, to the Israelite, the idea of God is that of one Being, having no equal or similitude, in whom all the attributes form an indissoluble whole, to be conceived but as a Spirit, which to represent, either by symbolical or artistic signs, is to change disfigure, and deny, "Thou shalt not make to thyself any graven image, or the likeness of anything; thou shalt not bow down to them, nor worship them." (Second Commandment.)

The prohibition of any kind of image of the Divinity in our temples is a natural consequence of pure monotheism; and the command to avoid taking "God's name in vain," or uttering it unnecessarily, or on frivolous occasions, teaches us to use it with religious reverence and a feeling of awe, which would be entirely lost by a too frequent association of it with earthly thoughts.

Although reason must lead to the belief in God's unity, it is nevertheless too weak to rise to the comprehension of His divine essence; for, so long as the soul is encum-

bered with the body, it cannot be elevated to a true knowledge of God. Moses, even, whilst possessed of his material nature, could not see the face of God; for when the great prophet asked to see the glory of God, He replied, "Thou canst not see my face: for there shall no man see me and live" (Exodus xxxiii. 20); showing that the soul can only contemplate the great Creator when freed from its earthly trammels.

Mind and conscience are the only means of communion between our Creator and us. God is so high above all that can be conceived, of a purity so sublime, that man, incapable of comprehending His exalted nature, has a constant tendency to distort or misrepresent Him. Thus many nations, through their artistic talent, accustoming themselves to deify matter, have insensibly come to the admission, that God could share the government of the universe with similar beings; and certain religions, monotheistic in their origin, have fallen from this great princi-

ple, with the false view that the masses could more readily believe in a divinity of a material form. Hence they have been induced to admit a division of divine authority, and a plurality of persons.

Thanks be to God, the pure idea of monotheism has been preserved with full vigour in our holy faith, and has imbued our worship with its simple, serious, and elevated character. Our temples are plain and unadorned, devoid of image or emblems of the Divinity; our eyes are directed towards the sacred traditional tabernacle containing the Law: we raise our hands in prayer towards heaven, for the invisible God is there.

Our ritual is simple, clear, and concise; its believers are at once enlightened and instructed, feeling that it would be an offence to Divine Majesty to attribute to the Creator the conditions, form, and failings of His creature. They think more of God than they speak of Him; and they never allude to the Almighty in similar terms to those used when speaking of

men. It is worthy of remark, also, that our faith is firmer as the mind becomes strengthened and more enlightened.

This, then, is the most certain check for our passions, and the best lesson in humility; the very mission of Judaism is to propagate to the world this great idea, animating our entire worship, and inspiring its adherents with so strong a faith, that they cheerfully suffer martyrdom for the truth of God's unity. May we each individually draw from this idea of our God, and the certainty of the nothingness of every creature, sentiments of charity and humility towards our fellow being, and humble-mindedness in the presence of God. What are we in the presence of infinity? Alas, as nothing! Let us, then, fear God as we ought, and fill our minds with the conviction of the absolute immensity dividing His being from our nature.

Let us, then, rally with all our strength, around that glorious truth proclaimed by God Himself, professed by the patriarchs,

and recognized by great minds in all ages, as well as sanctioned by philosophy and conscience.

PRAYER.

Lord and only God, I adore Thee as the sole and sovereign Master of the universe. I revere Thee as the Source of existence, and the End of all. I thank Thee gratefully, yet with deep humility, that Thou hast been pleased to reveal to us the truth of Thy Unity: and I beseech Thee to preserve me in this my faith, until it shall be Thy will to call me where I may eternally behold and glorify the Being whom I worship here below. Deign, O Lord, to send Thy Messenger, who is to open the eyes of all mankind, and realize Thy promise: "In that day the Eternal will be One, and his name will be One." Amen.

III.

ON PUBLIC WORSHIP.

"This is none other but the house of God, and this is the gate of heaven."

(Gen. xxviii. 17.)

Religion, as its name implies, being the common link which unites those professing the same faith; and public worship being the chief, perhaps the only manifestation of this community of sentiment, it is evident that among all religions, those individuals who absent themselves from public worship are regarded as aliens. Therefore has it been shown that the most powerful nations, as well as the most indigent, have contributed their wealth and their industry to the construction of edifices for public worship.

But with us, public worship has a peculiarly noble origin, for it has been instituted and regulated by God Himself. His worshippers were still wandering in the

desert when He commanded the building of His first temple ; and the kingdom of Israel was as yet hardly established when the Lord commanded Solomon to erect the sanctuary of Zion, and imposed the obligation on all the children of Israel of repairing there periodically from all parts of the kingdom.

Thus an Israelite cannot absent himself from public worship without seriously failing in his duty. Alas ! with our prosperity, indifference and impiety seem to advance in our midst with giant strides, stirring up ancient sophisms to excite vanity and revolt.

“We need not these old ceremonies of an antiquated form of worship,” some will say, “God reads in our hearts that we love him : and this is enough. Why need we a temple ? Is not God everywhere ?” They argue in their self-sufficiency. Thus is our weakness blinded by vanity. We believe ourselves strong in reason, whilst in reality our boasted wisdom does but excite pity.

Can any one believe that the holy psalms, chanted in the sacred tongue by suppliant voices assembled in a house devoted to God's worship—can any one believe that these can fail to awaken emotion in a human heart? Shall we esteem ourselves really wiser than all the generations of men, who have found, and still find, happiness in God's service? Try the solitary worship of your own vain heart, and if you be sincere, you will soon come back to join meekly in prayer with your brethren. It is not for us, the children of Israel, whom the Lord has named "a kingdom of priests and a holy nation," whose simple worship has come from God and has served as a model for the most civilized nations—it is not for us to display indifference to the house of God.

God does read our hearts, our love suffices for Him; but those around us, our children, our families, and our dependents, can they also read our hearts? How shall they know that we love and worship God? Who will teach them the religion of their

fathers? Where will they learn its mild and peaceful precepts, if we neglect to show by our public profession, the pious sentiments of our heart. And will not our seeming indifference prove a contagious example, and lead others in the way of sin?

It would indeed be sad if we thought ourselves wiser than the past generations of men, wiser than our fathers, who have trained us in the worship of the Eternal! Sad indeed would it be for us, did we despise the words of our priests and prophets, imagining dumb, inactive piety superior to the zealous fervour of those inspired and illustrious men, who have taught us to proclaim the glory of the Eternal.

God is everywhere. He sees, hears, and knows all; but is not the soul more elevated, more capable of holy meditation, when our own voice mingles with others in prayer to our common Father?

Some of our brethren, attracted by the external pomp of other forms of worship,

look with disdain on the simplicity of the house of the one Eternal God. Insensible to the pure and simple truth, to the traditions of faith, the family memorials imprinted on the old synagogue walls, they in some sort resemble those hardened children, who, in prosperity, despise their father's house, the house which had sheltered them in infancy, because time has dulled its beauty, and they prefer the external splendour of newly-raised edifices.

Have they, then, forgotten that a tent, borne by our ancestors through the desert, was the first temple of the living God, the Creator of the universe, and the sanctuary where He was invoked by Moses himself? Do they forget that, at that time, pagan idols were adored in sumptuous edifices resplendent with pomp and ornament? Does the Lord our God regard the vain pageantry of man? And will prayers, addressed from splendid buildings, be more acceptable than were those of our ancestors, who, on leaving their humble synagogues, were ready to

devote their lives for the sake of the unity of God's name? It is true that our temples have greatly suffered in the trials imposed by God on His people; therefore we have sacred duties to fulfil, as traced by glorious memories.

Let us, like the heroic Maccabees, purify our temple; and, like Ezra, raise the captivity of God's house; and let us not forsake it!

Women of Israel! imitate your pious predecessors, who stripped off their ornaments to adorn the sacred tent. Come, adorn our present synagogue with your fervour and piety, the heart's noblest sentiments; your soul's salvation calls you. The sacred language must awaken emotion by its touching traditions; and then sincere and fervent prayer will assuredly be inspired by the sublime hymns of the prophet-king.

Let us strive to restore Israel's ancient worship, to free it from all that must distract attention and prevent devotion; but we must not attempt changes according

to the caprice of generations and human vanity. Should we not ourselves be idolaters, were we to adapt God's worship to the exigencies of our worldly habits, and regulate the homage we render Him to every change of opinion, to our prejudices, pleasures, and passions? Away with all the false reasoning of man's weak intellect. Vain are all endeavours to depreciate our time-honoured worship! We will not throw down the altar erected by our fathers! The prayer taught by our mothers we will, in turn, repeat to our children. We will inculcate in their hearts the love of God and man; and in accordance with this principle, we will also teach respect for our ancestral traditions. They shall learn to glory in the faith of Israel and its worship, in which the divine Law can be always traced; and they shall acknowledge that, whilst God receives the homage of the heart, He also delights in seeing His children united in worship, raising their voices towards Him in hymns of gratitude.

But, however reprehensible it is to neglect public worship, it is yet more disgraceful, a still more serious offence towards God, to evince disrespect to, or forgetfulness of Him by our conduct in God's house ; this is at once impious and inconsistent. In presenting ourselves before a man of high rank, we bow respectfully, and weigh each word and action ; yet, in God's house, in presence of the King of kings, we but too often fail in every sign of respect, and are even led away to acts approaching levity.

Come, then, all ye who feel for the sacred traditions of our faith, ye who yearn for communion with God, confide your wants and fears to Him, for He is ever ready to hearken unto you. Come, steep your souls in solemn worship, and cause the psalms of David to resound in God's temple. Come, then, but cast off all worldly thoughts, all pride and irreverence ; look not here for luxury or pompous pageantry ; there is but one ornament in the holy ark, the immutable law

of the living God. Humble yourselves before the universal Sovereign. Let your hearts be filled with awe, and show by your conduct that you are in the presence of the Holy God. Improve your hearts by pious thoughts, and your fellow worshippers by your example. Look not around, but raise your thoughts and heart towards heaven, for thus alone can you be faithful to our ancient worship, and your prayers be acceptable to God.

THIRD PART.

PRAYERS FOR THE SICK AND
DYING.

I.

THOUGHTS ON ETERNITY.

"In the way of righteousness is life,
And in the pathway thereof there is no death."
(Prov. xii. 28.)

WHEN we consider how rapidly life passes, how, in a few years, the weakened body bends, as if attracted towards the earth from which it came, when the mind is directed heavenward, preparing for a new life, the nearer we approach death, the more we think of immortality; and, on examining our past life, we anxiously scrutinize our conduct, hoping to find some good deeds, that may render us worthy of appearing before God.

Whence comes the hope of a future existence? How does the idea of eternity arise in the mind? Surely it is implanted by God as an incentive to virtue, by which alone we can arrive at that state of glorious beatitude promised by our Creator.

The God of truth and love has not created us for annihilation—our destiny is not complete on this earth.

If thousands of our kind are laid daily in the tomb, it is because death, or transition, is necessary for our perfectibility and the transformation of our material nature.

Lord of all! my life is in Thy hands ;
Thou dost appoint the time when I shall
leave this world, and those whom I love.

But why has death so fearful a form ?
Why do we feel such dread of its approach ?
Why must man, the noblest of
this earth's creation, why need he decay,
and become so loathsome a thing ?
Nought of God's creation can be really
hideous. To the man who walks in faith,

and lives in hope, all is good and perfect in nature ; glorious even is the hour of death, that moment of transition, the signal of his entrance into the kingdom of the righteous.

The body, our outward covering, formed of material elements, will sleep in the bosom of its mother earth, and return to dust. The heart, so worn with emotion, desires, and cares, will no more experience joy or grief ; but the soul, free and happy, shall dwell, O Heavenly Father ! in Thy glorious presence, where sorrow and death are alike unknown, near Thee, my God ; who art, who hast been, and who wilt be eternally. Amen.

II.

Why do we everywhere find the image of death ? Amid flowers, in fertile plains, I see its gaunt and menacing hand ; a naked tree in a green meadow, a withered blade among fresh corn, or a faded flower amid blooming roses, are as so many se-

pulchros in God's magnificent garden !
Why are life and death so closely linked ?
It is that death shall teach us to live
nobly and wisely. Telling us unceasingly
that our end draws nigh, it affords a lesson
alike to the young and to the old, to
the wise and to the unthinking, to beggars
and to kings.

Of what avail are the pride of the
haughty, the hardihood of the impious,
the raillery of the scoffer, and the vanity
of the ambitious, when death beckons
them to follow ? The prophet says,

" For the terrible one is brought to nought, and the
scorner is consumed,
And all that watch for iniquity are cut off"
(Isaiah xxix. 20.)

Death cries to us with its brazen voice,
that this life is not eternal ; enjoyment
is but of short duration. We know not
when we shall have to commence our long
and mysterious journey ; shall we take
nought with us beyond the tomb ? Riches
and rank will avail us not. Have we ac-

quired wisdom, purity of soul, and humility? Can any among us be deaf to this terrible cry? If so, let us pray that the Eternal may teach us to think of death so as to become humble, yet full of wisdom and righteousness.

III.

Death is a consolation for the miseries of life. It is welcome as the Israelite's hope, the remedy for all evil, a refuge for the weary spirit; for with the body's death the soul enters the abode of peace and joy. The pleasure and pain, the joy and grief of our vain pursuits, all end with this world. Why shall we, then, attach any importance to them? for everlasting happiness must be the reward of the righteous. How we should hope and yearn for eternity!

IV.

Reflecting on death teaches humility, and the vanity of all earthly desires.

Nothing can save us from this inexorable destroyer. He strikes all indiscriminately ; like the reaper among the corn, or the north wind as it strips the trees, so does death uproot and destroy life's flowers. Childhood and age are borne together to the grave. Death claims alike the king upon his throne, and the beggar upon his wretched pallet. Marble tombs cannot shield us from the worm ; and what a pitiful mockery is an embalmed body !

Impotent and frail as we are, let us cast off all vanity ; make no ambitious projects for the future, nor look down on those less fortunate than ourselves, for all are equally the sons of dust : the same clod is soon to cover all. Yet it is well that the human heart should never be free from desires, as man is destined for activity and exertion. Honest desires stimulate to action, and give a purpose to life ; but worldly ambition is madness ; the desire for rank is folly, for death comes at last, and levels all distinctions.

This remembrance should teach us moderation.

v.

The thought of death likewise teaches that the time allotted to us on earth should be well and usefully employed : delay not, therefore, to live for the performance of good ; live nobly, wisely, and thus win eternity. Labour, act whilst there is yet time ; work for your faith, your country, kindred, and race ; improve, raise yourself and them ; and then will your memory be blessed.

As the withered leaves of autumn are lost in the streamlet's whirl, so are our days engulfed in the ocean of eternity. Time knows no rest ; he strides from the cradle to the grave, and carries us onward in his rapid course. Let us hasten to accomplish our work begun, for soon the hour of rest will strike. We must toil for good, our reward will be found in eternity, where the merit of our deeds will accompany us.

VI.

The thought of death teaches resignation in sorrow. Life is short; it is but the commencement, the first hour of eternity. What matters that the early morning hour is dark, if everlasting light will follow? Is this not better than that a dark day should succeed one bright hour? Does not the labourer endure a day's toil, through cold and heat, for a trifling pittance, that will fail to supply a week's need? Let us not forget that death puts an end to all suffering. We must patiently submit to the will of God, and await with confidence the end of sorrow, which is sent as a trial of our faith and virtue. Courage, then, death is sure to come; the journey is short from the cradle to the grave.

He who gave us life tries our faith with sorrow. He imposes the burthen of grief, but will likewise remove it from off us, when it shall please Him to call us hence.

Yes ; in dying we go to Him. To the dust we but give the material body that weighed down the soul, which now, sustained by faith and hope, soars to the region of immortality, towards the dwelling of the MOST HIGH.

VII.

The thought of death leads to hope and faith.

Imbued with faith, and illumined by hope, we enter a house of mourning ; there we find the friend, wife, father, son, all together in tears ; death has removed a beloved object. Why are you thus afflicted at your loss ? Rather contemplate it through the medium of faith and the hope of eternity. Son, you have lost a father ; he is not lost ; he has but arrived at his journey's end ; he is near our common Father. Bereaved mother, you have lost a son. Is he really lost ? is he not with God ? He left your bosom to live on earth, and now he has gone to the

abode of God, to dwell there eternally. And you, desolate widow, be consoled ; you will again behold him whom you mourn ; he has but gone before ; he calls and awaits you in eternity. O ye who have Jewish hearts and Jewish faith, beware of grieving for the dead, as do those who have no hope in eternity. The orphan must dry his tears, the mother no longer weep on the tomb of her child, for God commands it : "Ye are the children of the Lord your God : ye shall not cut yourselves, nor make any baldness between your eyes for the dead." (Deut. xiv. 1.)

PRAYER.

Grant us, O God, faith and hope ; help us to bear the ills of life with patience and resignation ; may only true and lasting joys, those of heaven, be of value in our sight. Make us worthy, O God, to enjoy the blessing of Thy love ! elevate our hearts above every sorrow and all

the perishable greatness of the earth.
Amen.

Then read Meditations on Eternity, p. 155; Prayer in Memory of the Dead, p. 174; The Death of the Righteous and that of the Sinner, p. 191; Thoughts on Judgment, p. 199; On the Vanity of Earthly Possessions, p. 228; On Immortality, p. 256; Prayer for Future Life, p. 396.

CONFESSION FOR THE SICK.

Through Thy will, O Lord, do I suffer. Thou hast afflicted me with bodily pain, and I bless the hand that strikes, for Thou, Lord, dost try me, and I have doubtless deserved Thy chastisement. Thou wilt heal me when Thou judgest me worthy; may Thy holy will be done, O God!

If it be Thy will now to remove me hence, let me not appear before Thee laden with sin; therefore, Lord, I beseech

Thee, hearken to my confession with compassion and indulgence. Extend, I pray, Thy mercy unto me ; pardon me. I have sinned against Thee, O my God, forgotten Thy blessings, neglected Thy worship, and transgressed Thy Law. My weak and presumptuous reason has dared to struggle with my faith, and call Thine inscrutable decrees to account. I have profaned Thy name with perjury and falsehood.

I have been wanting in charity and love towards my kind.

I have uttered scandal, put an evil construction on the acts of others, unkindly criticised their conduct, and envied their happiness.

I have usurped their rights, led others into sin and error, instead of setting a good example. I have been hard-hearted and have failed to assist my fellow creatures in their need.

I have neglected the salvation of my soul, sullied it with pride and egotism. I have lost my innocence of heart, purity

of thought and chastity of body. Heavenly Father, I lay bare the wounds of my soul before Thee; Thou alone canst heal, Thou alone canst save me. May my confession, shame, and agony of mind be counted unto me as an expiation! May my grief, regret, and firm resolution to amend my ways, should it please Thee to restore me to health, call forth Thy mercy and pardon, O my Father and Redeemer!

Thou dost read my heart, O God; Thou canst see my sincere repentance; have compassion, if Thou callest me, Lord. May my bodily suffering redeem my soul, and render me worthy of eternal salvation. Whenever it may please Thee to call me hence, I shall die steadfast in the faith of Abraham, transmitted to us through Moses, Thy servant, and full of hope and trust in Thy mercy, for

“I know that my Redeemer liveth,
And that He will raise me at the latter day.”

From the depths of my soul I repeat the confession of my fathers: “Hear, O

Israel, the Eternal our God, the Eternal
He is One ! " Amen.

שמע ישראל " אלהינו " אחד :

PRAYERS TO BE SAID WITH THE DYING.

" The Lord redeemeth the soul of His servants."

(Ps. xxxiv. 22.)

Behold, Lord, the agony of Thy servant;
take pity on him ; shorten his sufferings,
O God, and may those he has endured be
as an atonement for his sins.

*When the sufferer is near death those
around repeat the following aloud :—*

The Eternal reigneth, the Eternal hath
reigned, the Eternal will reign for ever
and ever.

Blessed be the name of the glory of
His kingdom for ever and ever !

The Eternal He is God [*seven times*].
Hear, O Israel, the Eternal our God, the
Eternal He is One.

Go where the Lord calls thee ; go, and
may His mercy be thy help. The Eternal

our God be with thee. May He deem thee worthy of heaven, and place thee among the righteous and the blessed.

God of our fathers, mercifully receive this departing soul ; unite it, we beseech Thee, with those of the holy patriarchs in the midst of eternal joy. Amen.

When death has taken place, say,
Blessed be the righteous judge !

REFLECTIONS.

How dare we, inhabiting this frail clay, raise our eyes in pride. Should we not rather remember that the body, like that of the crawling worm, will soon be mingled with the dust ?

Man is vain of his reason and intellect ; yet these treasures cannot save him from the decrees of divine justice, if he iniquitously misuse their possession.

Let us reflect, then, whence do we come, and whither do we go ? Human life, like that of the plant, is limited ; one day may destroy what the preceding day produced.

Is it not better to die than to fall a prey to temptation and sin in the pursuit of the perishable wealth of this world !

Feeble from our birth, we consume our energies in toil after riches ; the body resists so long as it remains vivified by the soul ; but when this departs, what is left ? Nothing but clay and ashes. Of what avail are dignity and riches ? will not these be left to strangers ? do we not return naked as we came ? why, then, do we listen to the voice of passion ? why are we intoxicated with success, when such is to be our end ?

Let us cast aside all iniquity, improve our conduct, and return to our Father, the King of kings ; repentance and prayer will obtain His mercy. We will examine ourselves, and think of our end, for we know not when the day of death will come. We will elevate our hearts to God, for we have been led away by worldly illusions, and have been wandering, like sheep, without a shepherd.

May the death of him whom we mourn,

cause us to repent whilst there is yet time, for we know not when death may summon us before the tribunal of the MOST HIGH.

Grant, Lord, that this warning may not be lost on us ; but do Thou help us to make proper use of our days on earth, so that we may employ them nobly, working for salvation. Call us not, we beseech Thee, O God, into Thy presence, until we shall have been able to efface our sins by deeds of grace and righteousness. Amen.

BURIAL SERVICE.

When the funeral procession enters the ground, the minister says the following aloud :—

Blessed be the Eternal God, King of the universe, who in His justice created you, in His justice maintained and preserved you, and in His justice called you hence. He knows all those who sleep in

the dust, and in His justice will awaken you to life.

Blessed be the Eternal who reviveth the dead ! Amen.

During the ceremony of ablution, say the prayer beginning,

My soul is filled with sadness, p. 511.

When the coffin has been placed in the grave, the following is said :—

RESIGNATION.

הצור תמים פעלו :

The works of the Omnipotent are perfect. He is just in all His ways. His deeds are love and truth ; all His acts are perfect. Who can say unto Him, What doest Thou ? He who ruleth the universe, who ordereth death and restoreth unto life, consigning the body to the dust, but calling unto himself the immortal soul ; He who by His will created the universe, will act mercifully towards us, He will save us, if we strive to merit salvation.

Have pity on us, O Lord, take compassion on us and our children; for grace and mercy are Thine. In justice, O God, dost Thou give and recall life; the souls of all are in Thy hand. Thou wilt not doom them to eternal misery, for Thou art a God of love and mercy,

Forgive, we beseech Thee, Lord, the sins of our brother (sister), whose body we now place in the grave; mercifully regard his sins, and with loving-kindness remember his virtues.

Grant that his body may repose in peace, and his soul enjoy eternal felicity. Amen.

Psalm xci.

The dust returns to the earth whence it came; but the soul rises towards God who gave it.

After the Burial, the children of the deceased say Kaddish.

Before leaving the cemetery, the minister says,

Sovereign Lord of all! Thou hast

been, Thou art, and Thou wilt be eternally. We implore Thee to grant repose and peace to our brother [sister], who has left us to enter the world of spirits: pardon the sins of his life, and remember only his good deeds and virtues; mercifully receive his soul, and vouchsafe to him heavenly joys. Amen.

On leaving the cemetery, the minister says—

Rest peacefully in thy last home and may thy soul repose with God until the day of resurrection. Amen.

PRAYER SAID IN THE HOUSE OF MOURN-
ING, OR ON THE ANNIVERSARY OF A DEATH.

Merciful Father, Thou who rulest over the living and the dead, I beseech Thee to accept my prayer for the soul of . . .
. . . Receive his soul with love and mercy, vouchsafe unto him eternal bliss in the contemplation of Thy glorious

majesty. May his body rest in peace, for it is said, "He who pursues the way of righteousness will repose peaceably in the tomb."

Pardon his sins, for what man is without sin? Take into account his good deeds, and unite his soul with those of the righteous. Amen.

KADDISH.

קדיש :

PRAYER FOR DECEASED PARENTS DURING
THE ELEVEN MONTHS OF MOURNING,
AND ON THE ANNIVERSARY OF THEIR
DEATH.

Glorified and exalted be the name of the Lord in the world which he hath created by His will. May His reign be proclaimed in our days, and in the days of the whole house of Israel now and for evermore. Amen.*

* In the Kaddish, said after reading a passage of the Mishna, or of the Talmud, the following is introduced :—

Blessed be the name of the Lord now and for evermore. Amen. May His holy name be blessed, praised, glorified, exalted, adored, and honoured. He is blessed beyond all blessings, all hymns, all psalms, and all praise that can be expressed in this world. Amen. May perfect peace and a happy life be granted to us and to all Israel. Amen. May He who granteth peace in heaven, grant peace among us, and in all Israel. Amen.

ON THE ANNIVERSARY OF A FATHER'S
DEATH.

"Thou wilt not leave my soul in the grave."
(Ps. xvi. 10.)

Years roll in vain over the remembrance that this day recalls ; they cannot

Sovereign of the universe, deign in Thy great mercy and grace to grant perfect peace to Israel, to those learned in the Law, and to their disciples ; and cause the souls of the righteous, who have been called from this world by Thy divine will, to enjoy the bliss of heaven. Amen.

efface my sorrow, nor heal the wound that my father's loss has made in my heart.

O thou who didst so lovingly cherish me, thou whose care and counsels were the happiness and safeguard of my life, thou art not here now to direct and guide me, or to receive the proofs of my filial love. Alas ! I can only recall thy memory, and preserve it with reverence.

My thoughts are especially directed towards thee on this day ; thy love and kindness are vividly presented to my mind ; and bitterly do I remember all the anxieties and cares I have caused thee, but which I cannot now redeem with filial duty.

I cannot now by my care and obedience, atone for the sorrows I may have occasioned. O my father, may my present grief serve as an expiation of my faults towards thee.

I will ever devote this anniversary to thy memory, and sanctify it with deeds of charity, compassion, and mercy ; my fervent prayers shall be offered to

Almighty God. I promise, O father, that thy memory shall be my shield against temptation to evil ; thy paternal counsels shall be treasured in my heart ; they shall preserve me from impiety and error, and lead me in the path of virtue.

Lord God of mercy, Thou who rulest the souls of the living and the dead, Thou who from Sinai didst command us to honour our parents, O deign to hearken to a child's prayer for the repose of his father's soul. I beseech Thee, Lord, extend to him Thy mercy and indulgence, since the most virtuous men are not without sin. Receive him in Thy glorious dwelling-place among our holy patriarchs, so that he may enjoy the blessings reserved for the righteous. Amen.

PRAYER ON THE ANNIVERSARY OF A
MOTHER'S DEATH.

This is indeed a day of grief and sorrow for me ; for on this day, Lord, didst

Thou inflict a deep wound on my heart.
Pardon me, O God, that its remembrance
calls forth my tears, and that I find it so
difficult to be resigned.

My poor mother, thou who didst bear
me, and nourish me with Thy bosom, thou
who, with anxious tenderness, didst watch
night and day over thy child, thou hast
been taken from our love and care by the
will of Heaven, my heart mourns for thee
in days of joy as well as of sadness.

But faith and duty demand other
thoughts ; they teach that my mother is
not lost to me for ever, that her immortal
soul is with the Eternal, enjoying the
reward of devotion and virtue. Yes ; I
shall see her where there is neither death
nor separation !

O may the remembrance of my mo-
ther's love guide me safely through the
dangers of this earthly life, so that when
called hence, in my turn, I may merit,
through my deeds of righteousness, to be
united to those I loved.

O God, vouchsafe Thy mercy to my

mother's soul ; judge her not with the attribute of strict justice, but with that of mercy. Man is erring, but Thou art the Father of all creation, merciful, and full of love.

Receive her soul in Thy holy habitation. Amen.

MEDITATIONS AND PRAYERS ON VISITING
THE GRAVES OF THOSE WE LOVED.

"My soul thirsteth for God, for the living God :
When shall I come and appear before God ? "
(Ps. xlii. 3.)

First say—

Blessed be the Eternal God, p. 605.

And then the following—

My soul is filled with sadness on entering this mournful abode of death. Here are ended all human projects and desires, passions and endeavours ; pride and lowliness, wealth and poverty, love and hate, all sleep here at last.

How terrible would be our desolation and despair, if faith did not reveal the

immortal destiny of the soul ! Were we not to acknowledge a future responsibility there would be no such impulse as duty ; consequently the loftiest sentiments, the holiest affections would lose their incentive and too often remain uncultivated.

But all ends not here. Death is not annihilation, it is but transition ; it leads to eternal life, for in death the soul casts off its material garment, to enter the abode of immortality.

Those loved ones, whose ashes repose beneath this sod, are not, in truth, lost to us : they live in heaven near our Creator, and their dust serves as a memorial to those who loved them in life, and who hope to be united with them in eternity. O ye whom I have loved so tenderly, you will live for ever in my heart. I pray for you on earth, as I feel that you watch over me in heaven, where I hope, one day, our souls will be united in glory.

These consoling thoughts dispel the gloom of this mournful spot, where I, in my turn, must one day take my place.

The tomb is the gate opening to a new existence, our good works are our only true possessions ; they are never lost, and will find us grace in the sight of Him who will be our Judge.

O God, regard with pity those who sleep in this last bed of rest ; may their good deeds, their earthly sufferings, and anguish of death, have served as a ransom for their souls ; and may it please Thee to appoint them to eternal bliss.

Guide me, O Heavenly Father, during my earthly pilgrimage, so that when it shall please Thee to call me hence, my soul may appear worthy of salvation. Amen.

ON THE EVE OF NEW YEAR AND THE DAY
OF ATONEMENT.

Lord God of Israel, take pity on me, on all dear to me, and on all Thy children. Judge us with mercy, since no man is pure before Thee. Hearken to all who invoke Thee, and accept their prayers for

the sake of Thy holy name, and for the love of the righteous, who sleep in the dust. My hope is in Thee, Lord; pardon and grant me remission of sin.

Grant us, with Thy blessing, a year of calmness and peace : give us all strength to persevere in the right path, and to fulfil, to the last, the precepts of Thy divine Law. Amen.

AT A FATHER'S GRAVE.

“ He was not, for God took him.”

(Gen. v. 24.)

My father reposes beneath this silent tomb ; he, my friend, my dearest benefactor, lies here. He whom God gave to love and protect me, lies beneath this stone. I shall never again hear his dear voice ; death has stilled his loving heart ; his friendship and devotion can no longer comfort, neither can his counsels and example guide me. Alas ! I cannot return his devotion or loving-kindness, or

have the happiness of surrounding his old age with marks of respect and care, but I will strive to show my respect to his memory by deeds of righteousness, and obedience to his wishes for good whilst on earth ; and this endeavour will bring me consolation. Assist me then, O God, inspire me with wisdom and goodness, enlighten me, that I may follow the right path. Make my works on earth reflect honour on my father's memory, and do Thou, Lord, accept them as an expiatory sacrifice.

I beseech Thee, receive my father's soul among Thy faithful servants ; and when my hour shall come, grant that my soul may likewise be united with these.

May my father repose in peace, O God, and may his spirit enjoy in eternity, the contemplation of Thy divine presence. Amen.

AT A MOTHER'S GRAVE.

" The Lord hath given, the Lord hath taken away,
Blessed be the name of the Lord."

(Job i. 21.)

It has been Thy will, O God, to take my beloved mother from me. This earth covers the dear remains of her, who devoted her whole existence to her children. She rejoiced with us in our joy, and sorrowed with us in our griefs; she lived but for our happiness. Her body lies here, beneath this cold earth, and I only shed fruitless tears on her tomb.

I come hither, dear mother, to honour thy revered memory, and to commune, in thought, with thy spirit. My heart seems to feel that thy tender love still watches over me; thy dear voice bids me follow the duties of religion and of love to mankind. O may I, in performing good deeds, on this earth, and following thy bright example, prove my veneration for thy memory, and obtain pardon for the pain and tears I have cost thee.

O my deeply loved mother, may thy pure soul, now released from its earthly bonds, know heavenly joy; look on me with love and pity.

Merciful Father, hearken to the prayer of a child, who implores Thee for his [her] mother. Have compassion, judge her leniently, and receive her soul in mercy into the home of the blessed, so that she may rejoice eternally. Amen.

AT A HUSBAND'S GRAVE.

"He shall return no more to his house,
Neither shall his place know him any more."
(Job vii. 10.)

Thou sleepest beneath this tomb, dear husband; thou canst not hear me, neither canst thou see my tears. It has pleased God to remove thee from my love. My existence is now a void; joy and happiness have fled with thee. I must bear the burthen of life alone; thy hand can no longer protect me, nor my heart repose on thine. All is cold and desolate,

and I come to pour out my grief at thy grave.

Here, near thy lifeless clay, I seem to be, for a moment, united with thee; thy spirit communes with mine, joins me in prayer, and comforts me with the hope of another existence.

May God support me in this heavy trial; may He in mercy pardon the words of bitterness escaped from my widowed heart. (*If there be children*). O God, protect my poor children, deprived of their earthly father's care. Heavenly Father, extend Thine omnipotent protection, and inspire them with a love of duty, fidelity to our holy faith, and veneration for their father's memory.

O my God, permit that my tears and sorrow may serve as an expiatory sacrifice for my sins, and for those of my family. May my endeavours for good atone for my faults, and be accepted for the salvation of my soul. May my husband, O God, repose in eternal peace, and may it be Thy holy will to unite those in

heaven whom Thy blessing joined on
earth. Amen.

AT A WIFE'S GRAVE.

"The heart of her husband doth safely trust in her."
(Prov. xxxi. 8.)

Beloved wife, my heart is filled with
grief; my whole earthly happiness is
entombed with thee. O thou whose
tenderness embellished my existence,
whose kindness and devotion formed the
joy of my heart, how can I but grieve,
when I think that our children are
deprived of thy tender love and watchful
care. O watch over them from heaven !
May thy memory guide them to good, and
protect them from temptation and evil.
May they always remember, and strive
to imitate thy gentleness, piety, and
virtue.

O God, grant unto her whom I mourn,
all the joys of heaven ; grant that her
soul may watch, as a guardian angel, over
my poor children ; remove every evil

influence from them, and lead them in the way of righteousness, so that we may one day be all deemed worthy of ranking among the blessed.

Repose in peace, beloved wife. May we meet in eternity ! Amen.

PRAYER AT A BROTHER'S OR SISTER'S GRAVE.

"He is our brother, our own flesh."

(Gen. xxxvii. 27.)

May peace be thine, dear friend of my youth ! What gentle memories and bitter regret this tomb awakens. Alas ! death claimed thee too soon from my love ; to think that we are for ever separated whom one roof sheltered, one mother nourished, the same hearts cherished, and the same hands blessed. We were so happy together ; thy friendship was so sweet a support. Alas ! one moment has turned joy into mourning. Nothing on earth is lasting. I grieve in my selfishness at having lost thee ; but thou art

happy near our Heavenly Father, and from this thought I must derive courage and resignation, as likewise the glorious hope of seeing thee in a better world, that of eternal joy.

O my God, grant unto my brother's [sister's] soul the happiness of the righteous; grant that, purified by death, he [she] may rejoice in the beatitude of Thy divine presence. Amen.

AT A GRANDFATHER'S GRAVE.

"The righteous is taken away from the evil to come."
(Isaiah lvii. 1.)

With deep veneration I approach thy tomb to do homage to thy memory, dear grandfather [grandmother], and recall to my mind thy many virtues. May this tribute of love and respect be a worthy offering to thy memory, which shall keep me in the path of rectitude, that I may follow the example of piety and goodness thou hast left to our family. I will strive,

with the help of God, to leave a like heritage to my children.

May my vow to honour thy memory by the practice of virtue be acceptable to God, and may He aid me in my righteous endeavours. Amen.

A PARENT'S PRAYER AT A CHILD'S GRAVE.

"He cometh forth like a flower, and is cut down."
(Job xiv. 2.)

Here lies the hope and joy of my life. O God, to overcome my despair, and learn resignation, I must pour out my heart to Thee, and implore Thy pardon, for how have I sinned to be so sorely smitten! And yet, O Lord, I recognize Thy love, and humbly bow to Thy holy will. Thou hast deprived me of my child. Not for him, but for myself do I grieve. He is near Thee. [*For a child of tender age.*] He has left this life before he could experience its sorrows or passions; his pure soul has returned to its

source, in the abode of purity and eternal joy.

What Thou doest, Lord, is well done. Thou didst give, Thou didst take away, blessed be Thy name. Yes, Lord, it is for my own heart that I mourn, it still bleeds at its bitter loss. I strive to submit with resignation, yet my strength will sometimes fail to bear the burthen of my grief. Aid me, O God, for Thou knowest that my faith and trust in Thee are inexhaustible. Thou wilt not condemn a father's [mother's] tears, for Thou God, didst endow me with tender affections. O thou, beloved child, who, although so young, didst awaken so much joy and love, receive this tribute of thy parent's sorrow.

Thou art now among the angels, near our Heavenly Father, yet will thy memory endure to the last day of my life, when I shall hope to join thee in the dwelling-place of the MOST HIGH.

May thy dust repose in peace, and thy spirit enjoy eternal beatitude. Amen.

AT THE GRAVE OF A FRIEND OR RELATIVE.

" Let the righteous be glad.

Let them rejoice before God."

(Ps. lxxiii. 3.)

Mayest thou rest in peace, dear friend.
Death has severed the tie that united us
in this life, to be renewed everlastingly
in a happier world, whither I hope one
day to follow thee.

Now, faithful to thy memory, I implore
God to grant thy soul's repose; and to
vouchsafe to me the grace of our reunion,
when His holy will shall call me hence.

My God, permit that the soul of him
whom I mourn, freed from earth's painful
struggles, dangers, and difficulties,
and purified through Thy mercy, may
share the joys of the blessed in eternity.
Amen.

AT THE GRAVE OF A BENEFACTOR.

"The fruit of the righteous is a tree of life."

(Prov. xi. 30.)

Mayest thou rest in peace, my faithful guide and benefactor, whose counsels of wisdom illumined my young life's path ; may eternal felicity be thy portion. I should not mourn, for true it is that thy noble spirit has returned whence it sprung, to the source of all goodness and joy, in reward of thy virtue and benevolence.

Grant, O my God, that the memory and example of this pious man [woman] may be for ever engraven on my heart, so that I remain faithful to his [her] precepts, and, like him [her], become worthy of entering the kingdom of heaven. Amen.

ON SETTING A TOMBSTONE.

"Our days upon earth pass like a shadow."

(Job viii. 9.)

Nought is left to me of him who has gone "to the valley of the shadow of death," but a stone bearing his name. This is all we have to mark the spot where his mortal remains are laid, reminding us of what we, too, shall soon become. Here all our efforts end. There is nothing but a fragile stone, to recall us to the memory of those whom we leave behind, unless we sow the seed of good and useful deeds in our earthly career, the fruits of which we reap in heaven.

O thou, who sleepest in the dust, this monument was not needed to recall thy name, for thy dear memory is enthroned in the hearts of many, but thy loving qualities and gentle friendship have so endeared thine image to my soul, that my death alone can efface the remembrance of my loss.

May thine ashes repose in peace.
Lord, in setting this stone to the memory
of I beseech Thee to grant
his soul's repose, give him the peace of
the righteous, and admit him to the joy
of contemplating Thy divine Majesty.

Vouchsafe Thy mercy to me, O Lord,
that my soul may one day also enjoy
eternal beatitude, and make my memory
worthy of being honoured and preserved
among those whom I shall leave behind,
Amen.

ON LEAVING THE CEMETERY.

"Then shall the dust return to the earth whence it
came,
And the spirit shall return unto God who gave it."
(Ezek. xii. 7.)

Peace be with you, all whom death has
united in this your last home ! Peace be
with your souls called by the voice of God
to eternal life ! Amen.

FINIS.